

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1865.

COMMUNICATIONS.

SYSTEM NECESSARY.

DISCIPLINE and system are necessary to the effective missionary work of the Church. The power of the kingdom of Christ ought to be an aggressive power in the world. Its antagonism to the forces of evil should not be passive, but active. The commission of its ministers is not to fold their hands quietly and wait for people to come to them "for doctrine, for reproof, for correction, for instruction in righteousness;" but it is to "go into all the world and preach the Gospel to every creature."

The Church is, or ought to be, a vast missionary society. It was so at the beginning. Had it not been, the grand results of the early centuries of the Christian era could never have been realized.

So far as it retains its primitive character, so far will like results be obtained; for the promise is "Lo I am with you alway, even to the end of the world."

So far as its primitive character in this respect is abandoned, so far will these or like results fail to be attained; and the Church, from being a power in the world, a blessed power, shedding the dew of heaven's influences upon the moral wilderness, making it bloom with the perennial flowers of holiness and peace, will dwindle into an insignificant society, whose members and hangers-on put on religion with their Sunday clothes, and deem that the duties imposed by their profession are duly performed by going to church once a Sunday and having their "itching ears" charmed by fine elocution in service and sermon, and by artistic music, and who go away after the blessing of peace with a general self-complacency in view of the "respectability" of their "church relationships," and who deem that the antagonism to evil, which is in some sort necessary to their position, is fulfilled by a virtuous indignation at the faults of this, that, or the other neighbor whose human frailties bear witness to the fact that he or she is still in the flesh.

We appeal to any close observer of what is too often the general tone of our congregations; has not this view or practice of religion too plainly set its stamp upon them? There are exceptions, thank God. Here and there may be found congregations which seem permeated throughout with the desire to strain every nerve in advancing the cause of the Redeemer among men; congregations blessed with that all-important ele-

ment of general and faithful lay coöperation, which holds up the minister's hands like Moses' of old, with the good result of the rout of the Amalekites.

But in very many places, except that one or two real Christians are found ready and willing to work, the work of the congregation falls upon the minister, even in purely parochial matters, and he is compelled to be a priest, deacon, and lay coöperator all at once, and he has a flying visit from an overworked bishop once a year.

It is hardly to be wondered at, that, with such a totally unapostolic state of things as we have, except perhaps in a few favored localities, there should be a decadence of the spirit of the Apostolic Church, and not least in the matter of a missionary spirit.

The apathy with regard to missionary work, more particularly that work in our midst and in the broad arena for it which our own country affords, is simply one of the symptoms of a disease that is destroying the vitals of the Church; and to be rid of the unfavorable symptom, we must strive to be rid of its cause.

The primary cause is, of course, an absence of a truly Christian spirit in the mass of the professors of the faith. But this is a remediable cause—a cause remediable by the use of means which God has put within the power of the Church.

The remedy may be found in earnest prayer for the influences of God's Holy Spirit, without which neither the Church nor individuals can expect to bear the "fruits of the Spirit."

If light in darkness is required, the fire must be kindled and added to the lamp: but to have a strong light, a light that shall reveal all the wonderful power which it possesses, the lighted lamp must be brought within the intensifying power of a lens or a reflector. For instance, the night-light on a locomotive engine is but a small affair by itself. Used by itself, left to its own individual power of dispelling darkness, it is comparatively useless at the distance of a few rods. But, put at the focus of the parabolic reflector, it becomes a light the unprotected eye can hardly gaze at, and its new power reveals far ahead of the train either the presence or the absence of obstructions on the track. The whole secret of the difference, as any tyro in physics knows, is simply that the rays are first collected and then dispersed along the lines of reflection. Just so it is with the gifts and graces bestowed in answer to prayer upon individual members of the body of Christ.

Each by itself may be enough to lighten the darkness of a small space—the family, the social circle, the particular congregation in which the lot is cast. But to throw the light of the Gospel far along the track by which the Church ought to be advancing through the world, there needs a system—an active, energizing system—to collect each ray and project it, each from its being part of a system of rays, endued with a new power. There needs a discipline to enforce the system.

This is true with reference to the individual people composing a congregation in its results for that congregation, and also with reference to the individual congregations comprised in a diocese in its results upon that diocese, and through the various dioceses upon the Church at large, and through the Church at large upon the world lying in wickedness.

The Church is the army of God in the world not less truly because its weapons and work are spiritual instead of carnal.

It has its grand *corps d'armée*, its divisions, its brigades, its regiments, its companies, its individual soldiers.

Let us learn a lesson, upon general principles, from army work of the carnal sort done in our country during the past four terrible years.

What was the army intended to do? What did it fail to do for a long time? What was the cause of its failure? What, under the blessing of God, has it finally done? What made the difference?

The answers to these questions may be brief. They teach much about spiritual army work.

The army was organized to put down rebellion, and bring back to their allegiance to the rightful Government of the land those who had given in their adhesion to a usurpation. The sad results of years of war showed that, while here and there important advantages had been gained by the National arms, the general result hoped for was yet not attained. The rebel capital and power contained within that capital as a focus were comparatively unharmed. Large and well-disciplined armies still were posted at various points prepared to resist the National power.

But the successes already gained seemed not to have much bearing upon the grand result. Why was this? The answer is short. The absence at first of discipline, and then, when in the smaller organizations discipline was attained, of a complete and harmonious organization of the different parts. Each army was a wonder in itself; performed prodigies of valor. But the field was vast, and there was not concert of action between the several parts of the whole military power. There was not an authority to direct, in one harmonious working, the movements of the vast martial machinery which the rebellion had evoked from the north.

Those in authority at last perceived this, and applied the remedy by wise legislation. A power was created which could and did control the various armies so as to make them work together. The result of disciplined system was success, and the rebellion is now practically numbered among the things of the past.

Disciplined system, concert of action, backed by an indomitable resolution, by the grace of God, to accept no defeat, made all the difference between failure and success.

Is it necessary to draw out, at length, the application of the parallel?

The Church of God is engaged in putting down a great rebellion, if it be a spiritual rebellion, to be overcome with spiritual weapons. Our own country furnishes an ample field for the contest.

Let the Church determine, at least, to equal the indomitable energy and intensity of purpose of the north in the late civil conflict, and let it adopt some system in the attempt, and be willing to submit to some discipline to make effective the system.

There are wiser and more venerable heads in the Church than the writer of this article. Let them, when they meet in council, devise the details of a system of missionary work for our country in the broad Domestic field, from which is ever arising the hitherto almost hopeless cry, "Come and help us;" a system that shall be homogeneous; by which the different members of each congregation may organize themselves into a missionary society under the rector as a commander of battalion, the various congregations of a district as a division under some one appointed to act as general of division, the various districts of a diocese under a corps commander, the Bishop acting as chief of the diocesan army, and the different dioceses under the Presiding Bishop as Lieutenant-General.

We shall thus, if we be willing to admit discipline, have general concert of action. Each individual Christian will work as feeling he is not merely an individual, acting on his own responsibility, but as a regular soldier in one vast organization to whom the name, the very thought, of defeat in fighting the battles of his Lord, in the suppression of Satan's usurped power, shall be for ever unknown.

Then will the Church go forth like the champion on the White Horse, "conquering and to conquer," brandishing aloft the flaming sword of divine truth, on which is inscribed "King of kings and Lord of lords;" then will "the wilderness and the solitary place be glad for them;" then will be begun the swellings of that mighty tide of evangelization that shall know no ebb until the "kingdoms of this world are become the kingdom of our God and His Christ."

J. A. H.

CHESTNUT HILL, PHILADELPHIA, May 6th, 1865.

LEGACIES.

REV. AND DEAR BROTHER: The article entitled "Fewness of Legacies; why is it?" in the Domestic department of THE SPIRIT OF MISSIONS, for January, was read with great interest, because it called attention to a subject which has received too little notice from those who should be fellow-helpers in the missionary work.

Having the good fortune to possess, in my collection of Church documents, a set of "The Missionary Record," (the official publication preceding the present organ of the Board,) and of THE SPIRIT OF MISSIONS, I have compiled from their pages a Table of Legacies to the Domestic Committee of the Board of Missions.

I send this table to you for publication in THE SPIRIT OF MISSIONS, believing that such a compilation will prove valuable as well as interesting.

It is not claimed that the table is entirely accurate in every particular, but it is sufficiently so for practical purposes,

I have aimed at giving the amounts *realized* from the bequests, rather than the sums bequeathed.

Perhaps, by calling attention to the matter, other information may be procured, throwing more light on this important subject of carrying on the sacred and blessed work of missions, through the bequests made by the sons and daughters of the Church, in the settlement of their temporal estates. Praying God to bless the work in whose behalf you labor, with His continual help, believe me to be,

Very truly, your friend and brother,

W. H. B.

TABLE OF LEGACIES, FROM A.D. 1832 TO MAY 16TH, A.D. 1865,

*To the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, to be applied to DOMESTIC Missions.**

Mrs. Sarah Grigor, of Norwalk, Ct.,	\$11,383 61
John Knickerbacker, Esq., of Waterford, N. Y.,.....	9500 00
Frederick Kohne, Esq., of Philadelphia, Pa.,	8990 37
*Mrs. Eliza Kohne, of Charleston, S. C.,	8367 20
*Hanford Smith, Esq., of Newark, N. J., bequeathed the one fortieth part of the interest of his personal estate, to be paid annually, from the time of his death until the final settlement of his estate by executors, and the one fortieth part of the capital of his estate when it shall have been finally settled. The interest amounted to \$3767.98, the principal to \$3075. Total,.....	6842 98
*Hon. Allen Ayrault, of Geneseo, W. N. Y., (more to be paid,).....	5140 00
*Mrs. Ruth Mumford, of Rochester, W. N. Y.,	5134 32
*Thomas Otis, Esq., of New-York City, N. Y.,.....	5000 00
*Mrs. Esther Slater, of North-Providence, R. I.,	5000 00

* Legacies which were for both departments are distinguished by a star; the amount here stated being one half the legacy, unless a different proportion was indicated in the bequest.

*John Johns, Esq., of Balt. Co., Md.,.....	\$4693 55
Samuel S. Olden, Esq., of Princeton, N. J.,.....	4642 55
*George R. Lewis, Esq., of New-London, Ct.,.....	4470 00
Warner B. Hill, Esq., of Detroit, Mich.,.....	3882 65
*Joseph Voorhees, Esq., of Shrewsbury, N. J.,	3466 22
Miss Caroline L. Griffin, of New-York City, N. Y.,.....	3077 73
Mrs. Elizabeth H. Burd, of Philadelphia, Pa.,.....	2850 00
*Mrs. M. Starr, of Middletown, Ct.,.....	2690 30
*Benjamin H. Punchard, Esq., of Andover, Mass.,	2568 94
Mrs. Anna Kinsey, of Brooklyn, N. Y.,	2378 42
Mrs. G. S. Leigh, of Richmond, Va.,.....	1991 48
*Miss Margaret Pepper, of Philadelphia, Pa.,.....	1755 77
*Francis S. Key, Esq., of Washington, D. C., (the illustrious author of the 150th Hymn, in the Book of Common Prayer, "Lord, with glowing heart I'd praise Thee," and of "The Star-Spangled Banner,")	1554 08
*W. T. Wilson, M.D., of Baltimore, Md.,.....	1460 25
James Cuthbert, Esq., of Pocotaligo, S. C.,.....	1250 00
*Mrs. Adeline Rossiter, of Monroe, Ct.,	1162 80
Mrs. Mary E. Mulliken, of Prince George Co., Md.,	1000 00
James Amory Appleton, Esq., of Boston, Mass.,.....	1000 00
*Peter G. Arcularius, Esq., of New-York City, N. Y.,	1000 00
Miss Sarah Hutchins, of Philadelphia, Pa.,.....	1000 00
Whitehead J. Cornell, Esq., of Brooklyn, N. Y.,.....	1000 00
E. Hallam, Esq., of New-London, Ct.,.....	966 12
Mrs. Lucy Nichols, of Newtown, Ct., by a trustee,.....	800 00
C. D. Betts, Esq., of New-York City, N. Y.,.....	679 00
*Benijah Ticknor, M.D., U.S.N.,.....	631 20
Mrs. Frances Miller, of ————	600 00
Miss Sally Northrop, of Rome, W. N. Y.,.....	600 00
*Miss Mary McClintock, of Providence, R. I.,.....	513 75
Mrs. Sarah Penny, of New-York City, N. Y.,	509 72
Miss Hannah Green, of Boston, Mass.,	500 00
Miles A. Tuttle, Esq., of Hartford, Ct.,.....	500 00
S. Williams, Esq., of Orange, N. J.,	500 00
*The Rev. Chas. Henry Wharton, D.D., of Burlington, N. J.,	500 00
Stephen Warren, Esq., of Troy, N. Y.,.....	500 00
*Mrs. Emily Phillips, of Hartford, Ct.,	500 00
Timothy Ruggles, Esq., of Harpersville, W. N. Y.,.....	500 00
*Captain Henry W. Ogden, U. S. N.,	500 00
*Miss Eliza McClintock, Providence, R. I.,.....	500 00
*Mrs. T. A. Beresford, of New-Haven, Ct.,	500 00
*Mrs. Mary Newton Hall, of Philadelphia, Pa.,.....	500 00
*Francis Smith, Esq., of New-York City, N. Y.,	500 00
James Barnes, Esq., of Fair-Haven, Ct.,.....	475 00
*John G. Clark, Esq., of Mount Holly, N. J.,	475 00
*Mrs. Ann Neilson, of Baltimore, Md.,	436 73
*Mrs. Amy Peck, of Brookfield, Ct.,	404 02
*Charles H. Harris, Esq., of Providence, R. I.,.....	400 00
*Miss Lucia Hall, of Bellows Falls, Vt.,.....	350 00
Mrs. Francis Van Schoonhoven, of Waterford, N. Y.,	331 50
Sarah Bowen, of Providence, R. I.,.....	300 00
Mrs. Ann Sheldon, of Troy, N. Y.,	300 00
*Edward Codman, Esq., of Boston, Mass.,.....	300 00
William Smith, Esq., of Troy, N. Y.,	250 00
*Miss Lettie H. Pettit, of Brooklyn, N. Y.,	250 00
*Miss Susan B. Brown, of Philadelphia, Pa.,	250 00
Mrs. Sarah Wagstaff, of ————	250 00
*James Kelley, Esq., of Lancaster Court-House, Va.,.....	250 00
The Rev. John J. Brandegee, D.D., of Utica, W. N. Y.,.....	250 00
Miss ———— Brown, of Washington, D. C.,.....	249 38

James Worth, Esq., of Sharon, Pa.,	\$222 49
Mrs. Hannah Hewlett, of Jamaica, N. Y.,	200 00
Miss Mary Green, of Boston, Mass.,	200 00
Mrs. — Lewis, of Philadelphia, Pa.,	200 00
Mrs. Francis Rhoades, of Jamaica, N. Y.,	200 00
*Mrs. Hannah Kirtland, of —	200 00
Miss S. S. Deering, of New-Haven, Ct.,	200 00
Miss Eliza West, of Philadelphia, Pa.,	190 00
Mrs. F. Russell, of Philadelphia, Pa.,	184 99
Miss — Russell, of Philadelphia, Pa.,	178 28
Mrs. Dr. Charles, of Angelica, W. N. Y.,	150 00
*Mrs. E. A. Clarkson, of Charleston, S. C.,	100 00
A deceased member of St. Paul's Church, Brookfield, Ct.,	100 00
Miss Mary Hewlett, of Jamaica, N. Y.,	100 00
*William G. Voss, Esq., of Baltimore, Md.,	100 00
Mary Clark, of Mount Holly, N. J.,	100 00
Mrs. Elizabeth Emmet, of Bloomsburgh, Pa.,	100 00
Mrs. — Ingle, of Washington, D. C.,	100 00
*Hetty M. Markley, of Norristown, Pa.,	100 00
*John F. Fisher, Esq., of New-York City, N. Y.,	100 00
Mrs. Phebe Warren, of Troy, N. Y.,	100 00
Mrs. Hannah H. Wheeler, of Grafton, Mass.,	100 00
Mrs. Mary P. Lyman, of Troy, N. Y.,	100 00
T. S. Dorsey, Esq., of Baltimore, Md.,	97 50
Miss M. B. Northrop, of Providence, R. I.,	94 00
Jerusha Brainard, of East-Haddam, Ct.,	75 70
*Miss Catharine Pringle, of Geneva, W. N. Y.,	67 91
*Miss Betsy G. Cooper, of Pittston, Me.,	50 00
*Mrs. C. Rainsford, of New-Brighton, N. Y.,	50 00
*Mrs. Cornelia T. Brown, of Toledo, Ohio,	50 00
*Miss Frances S. Cline, of Mount Holly, N. J.,	47 00
*Miss Ellen F. Waterman, of Providence, R. I.,	40 00
Mrs. J. B. Beers,	30 00
Mrs. Charlotte Beers, of Newtown, Ct.,	25 00
Miss Betty Platt, of Watertown, Ct.,	25 00
*Mrs. Lucy M. Nelson, Leakesville, N. C.,	25 00
*The Rev. James Montgomery, D.D., of Philadelphia, Pa.,	25 00
Mrs. R. Glover, of Newtown, Ct.,	25 00
*J. J. Moore, of Sumter, S. C.,	25 00
Miss Harriet Dade, of Mobile, Ala.,	25 00
*Miss Mary A. Smith, of Bridgewater, Ct.,	10 00
Philip Skelton, Esq., of Rochester, W. N. Y.,	10 00
*Elizabeth Grant, of —, N. J.,	10 00
Mrs. Mary Wells, of Canandaigua, W. N. Y.,	5 00

OUR LEDGER FOR THIRTY YEARS.

SOME statistics as to appropriations by the Domestic Committee to certain dioceses, in the last thirty years, and what those dioceses have returned to this Committee during the same period, may be found useful.

Some people have a fondness for the study of old books, but very few, it is fair to presume, are much given to the study of old ledgers. We have taken to this sort of work a little late, and are constrained to say that we have found it interesting to a degree quite beyond our anticipations. We propose, from time to time, to lay before our readers some of the results of this new kind of study, and we venture to express the opinion that they will not prove to be wholly without interest to them. Every

member of the Church, old and young, rich and poor, sick and well, living and dying, *should* take a deep and lively interest in what the Church has done and is doing, and should not be without feeling, even though it be of shame and self-reproach, in regard to what the Church has left, and is leaving, undone, quite within her power to do, in our great domestic field. God has given us, and is giving us, splendid opportunities. God has given us, and is giving us, corresponding capabilities. These capabilities are in our keeping, and are linked in such wise that no power, human or satanic, can dissolve the connection with corresponding responsibilities. When, in our Christian works, shall clear and full consciousness, on our part, of this actual correspondence be made to appear? God waits, and, while waiting, sends us many blessings. Humanity waits, and, while waiting, weeps and writhes, and groans, and suffers loss. The powers of darkness wait, and, while waiting, are content that we only half perceive our opportunities, only half employ our capabilities, and tremble so little under the tremendous responsibilities which they impose.

OHIO, DR.—In the year 1836, the Domestic Committee paid to the diocese of Ohio \$283.33; in 1837, \$1477.44; in 1838, \$1133.94; in 1839, \$839.83; in 1840, \$449.50; in 1841, \$538.44; in 1842, \$569.60; in 1843, \$1244.52; in 1844, \$623.62; in 1845, \$779.19; in 1846, \$450; in 1847, \$225; in 1848, \$579.65; in 1849, \$399.99; in 1850, \$571.34; in 1851, \$175; in 1852, \$00.00; in 1853, \$00.00; 1854, \$00.00; in 1855, \$00.00; in 1856, \$737.50; in 1857, \$967.25; in 1858, \$1166.66; in 1859, \$938.58; in 1860, \$895.07; in 1861, \$987; in 1862, \$1033; in 1863, \$676.50; in 1864, \$856.31. Total of payments for thirty years, \$18,588.26.

OHIO, CR.—In the year 1836, the Domestic Committee received from the diocese of Ohio \$14.88; in 1837, \$77.21; in 1838, \$471.18; in 1839, \$176.52; in 1840, \$65.50; in 1841, \$275.52; in 1842, \$90.36; in 1843, \$497.90; in 1844, \$348.43; in 1845, \$504.74; in 1846, \$814.67; in 1847, \$176.27; in 1848, \$344.80; in 1849, \$424.80; in 1850, \$332.39; in 1851, \$644.02; in 1852, \$317.99; in 1853, \$201.86; in 1854, \$212.25; in 1855, \$365.39; in 1856, \$763.59; in 1857, \$657.46; in 1858, \$1065.72; in 1859, \$350.71; in 1860, \$334.53; in 1861, \$150.09; in 1862, \$378.83; in 1863, \$737.91; 1864, \$913.86. Total of receipts for thirty years, \$11,709.38. Balance in favor of the Committee, and, perhaps, it would not be improper to say balance due the Committee from the diocese of Ohio, \$6878.88.

An examination of these statements supplies some material for pleasant reflection. Ohio sent to our Committee in 1864 more than nine hundred dollars in excess of her contribution in 1836. For four years our Committee, with the feeling that Ohio was able to take care of herself, made no appropriations to that field, but received from it during that period nearly eleven hundred dollars. Some flowing wells had been opened there, and they are open and flowing yet. It may be that some faithful disciples believed fully in the truth of the divine proposition, that is more blessed to give than to receive.

In 1856, Ohio received from our treasury \$737.50, and returned to it in the same year \$26.08 more than this amount. In 1863 and in 1864 we paid \$1533, and received \$1656.27.

There is one fact connected with this matter, important to be known, which does not appear from a consideration of the statements supplied above. Ohio has one hundred and one parishes, and last year we received contributions from only thirty. Even a small offering from each of the seventy-one not heard from last year, will be thankfully received by us this year, if the opportunity be afforded. How many of them will undertake to see that the opportunity be supplied?

We have taken the trouble to examine the monthly contributions from Ohio, for the whole thirty years, and have found only ten dollars so designated as not to be entirely at the disposal of the Committee. Large amounts of money are received every year, which, though going to help forward the good work in which we are engaged, do not help the Committee at all in discharging their obligations. We do not suggest that the habit of forwarding special offerings to the Committee be discontinued, only that it would be pleasant for them to receive enough for the general work to enable them to meet promptly all their engagements, and to feel at liberty, and even urged, by the confidence and liberality of the Church, to enlarge the sphere of their operations.

A. T. TWING,
Missionary Agent.

EDITORIAL.

CARSON CITY CHURCH.—We published last month a new appeal from the Rev. Mr. Reilly, for aid in building the church at Carson City, the capital of the new State of Nevada. We hope it is receiving the attention of the friends of missions in that distant region. The case is urgent as respects the prosperity of the Church. Bishop Talbot, in his last Annual Report, presses it upon the Church, and, in his appeals since, has stated, with earnestness, his desire for prompt action. The object cannot be accomplished without some \$2000 from friends outside the station. Up to this time, there has been received into our treasury, and transmitted to Mr. Reilly, \$165. We shall be glad if the hearts of Christian people are moved to furnish the \$1800 and more still necessary to be received.

MONTANA.—The Domestic Committee have yet no missionary for the Territory of Montana. The Rev. Mr. Hitchings, the rector of the self-supporting parish at Denver, Colorado, was appointed recently to Virginia City, in the first-named Territory, but has wisely determined that he cannot abandon the Church of Colorado, to enter upon the newer field at present. A very interesting letter from him will be found in this number. Two important centres of missionary work are open there, Virginia City, above named, and Bannock City. For these the Domestic Committee are ready to appoint two missionaries. They should be young, single men, of some experience in the ministry, and of devoted missionary zeal. Who will go?

UTAH OPEN.—We learn from good authority that a missionary of the Church is needed and *desired* at Salt Lake City. See the letter of Mr. Hitchings.

A PARISH FOUNDED.—We are sure no apology is necessary for introducing into the Missionary Correspondence the interesting letter of Mr. Boston,

who gives a faithful history of the founding of Calvary Church, Santa Cruz, Cal., in the last two years. When laymen stay up the hands of the missionary, as Mr. and Mrs. B. have done, they bring a blessing upon the work, and lighten the trials of the missionary, who labors in the cause of his Master.

FUND FOR BOOKS.—In response to our appeal for books, or funds for books, for a missionary, we have received \$50 from a gentleman in Baltimore, and been notified of some valuable books on their way. While thanking heartily the few who have responded, we renew our invitation for relief in this case.

MISSIONARY CORRESPONDENCE.

NEW-HAMPSHIRE.

Hanover.—Rev. Edward Bourns, LL.D.

HANOVER, March 28th, 1865.

THE condition of this congregation has not materially changed during the past six months. Church services have been regularly held as heretofore. We have now nearly passed through our long and more than usually severe winter, but the attendance, though of course affected by the weather, has always been good. We, at this time, hold Wednesday evening Lent services, and the number of persons present has so far been very satisfactory. The Sunday-school has been well sustained by two male teachers and five female, all doing their duties punctually and zealously. We have had for some months past a young gentleman for our superintendent who is much interested in his work and improves weekly, gains confidence and efficiency. The number of scholars would average about twenty-five, though many more are on our roll.

Our choir continues as kind, regular, and efficient as ever. We have been very much indebted to a gentleman who has volunteered to act as sexton. We learned to appreciate him highly during our very cold weather.

Our excellent Bishop made us a most acceptable visit in October last, and preached to crowded and attentive congregations.

One of our last summer friends has sent us a present of a handsome Prayer-Book which we highly value.

OHIO.

Oberlin.—Rev. W. C. French.

OBERLIN, April 6th, 1865.

I HAVE delayed sending my report that I might communicate the joyful result of our beloved Bishop's visitation on the fourth instant. Seventeen persons, including two married couples and five heads of families, received the Apostolic rite of Confirmation. Six adults were baptized on the previous Sunday. More seriousness and earnestness exist than at any previous period in the history of the parish. If we could only retain these accessions among us for any length of time, they would form a very material addition to our strength as a Church, but we trust that when they go out from us, they go to add strength to other weak points in the lines of the Church militant.

Such was the interest excited in the community by the announcement of the Bishop's visitation, that our house would not hold half of those seeking admission, and a large number of those within patiently stood during the whole service.

The Church is gaining a firm foothold in the regards of the community, and, I am persuaded, is doing silently a good work.

Maumee City.—Rev. John Swan.

MAUMEE CITY, April 1st, 1865.

In my last report I referred to the

effort of the parish to increase my salary, in consideration of their having the whole of my services. The effort has been successful; and this year they raise an additional hundred dollars, not so much by an increase of subscribers as by an increase of subscription on the part of those already contributing. The ladies of the parish also, in view of the advanced price of every thing in the way of living, made a special effort in the winter in getting up the usual donation visit to their pastor. They provided for the occasion quite a handsome supper. The parsonage was filled with a large assembly, other friends uniting with our own people in their cordial greetings and liberal offerings. The result was over one hundred and twenty dollars, most of it in cash, and the rest in articles as good.

In an effort to liquidate a long standing debt upon our parsonage by an appeal to some friends abroad, I succeeded beyond my expectations—having obtained not only sufficient to liquidate the debt of two hundred and fifty dollars, but a balance of one hundred and twenty-five dollars to expend in making some necessary repairs on the building. The ladies are endeavoring to add to this last amount by the organization of a Benevolent Society which meets every two weeks from house to house, and which so far has been quite prosperous. This waking up of the people to do more in temporal things, I hope and pray, may be followed by an increased prosperity in spiritual things. The week after next we expect a visit from the Assistant Bishop. When here, I hope something may be done toward securing the services of the Church for my former field of labor at Napoleon, which I still occasionally visit, but which is without any stated services, as it has been since I left.

MICHIGAN.

Fentonville, etc.—Rev. O. E. Fuller.

FENTONVILLE, April 11th, 1865.

My first service here was held about the middle of January. At Holly I have not yet preached, my time having thus far been wholly occupied here. I expect, however, now that the roads are getting good, very soon to establish a Sunday afternoon service there, and continue it with little or no interruption.

INDIANA.

Princeton, etc.—Rev. W. H. Carter.

VINCENNES, March 30th, 1865.

I HAVE visited Princeton regularly, and find about an average attendance at the services. I have lost one communicant, supposed to have been murdered, as he has not been heard from for several months. This is the only change I have to report. I am not much encouraged, but I would like to continue the effort at Princeton for another year, as it is hardly time yet to tell what results may follow from the services of the Church. I should feel thankful if I could continue my labors there one year longer.

Cambridge, etc.—Rev. J. N. Lee.

CAMBRIDGE CITY, April 6th, 1865.

I am thankful to be able to report some features of promise—drops of mercy—which I could not in my last. Our congregations have been unusually good. We have resumed our week evening cottage service with considerable evidence of God's blessing in the numbers attending, and in the interest manifested. I have been permitted, of God's goodness, to baptize of late five adults, all very hopeful converts, also several children, and others are serious. I am still obliged to give a large amount of time to a school, but strive to be as faithful as possible also in my proper work, both in public preaching and from house to house.

Each alternate Sunday I go to Connersville, where, I regret to say, prospects do not seem very bright. The people are few and discouraged. I still hope, however, for them, and pray God to help us there.

Warsaw, etc.—Rev. Abraham Reeves.

WARSAW, April 17th, 1865.

On the first Sunday in Advent, 1864, I commenced my labors in this parish as lay reader by the authority of the Bishop of the diocese, and found that there had been no services held here since July, 1863. When I commenced my labors here, our congregation averaged about twenty-five, since which it has steadily increased, until it averages about seventy-five or one hundred persons, and is constantly increasing, and frequently our house is filled to its

full capacity. On January twelfth, 1865, I was ordained and appointed to this missionary work. We have much to contend with here. The denominations around us are numerous, and they endeavor to exert an influence against us, but, by the blessing of God, we expect to succeed.

In addition to my labors in Warsaw, I visited Columbia City, the county-seat of Whitley county, where there had never been services but once, and that about ten years since. I found six communicants, and a strong desire to have stated services.

I have made arrangements to hold services there every other Sunday. We have an average congregation of about one hundred. I think the prospect good for building up the church at this place, but the people are poor, and we need help. We want tracts, prayer-books, etc.

It is my prayer that the Great Head of the Church may help us, and give success to the efforts put forth. I have baptized one child there.

ILLINOIS.

Carlinville, etc.—Rev. D. W. Dresser.

CARLINVILLE, April 4th, 1865.

THE course of things within the limits of my charge has been, for the last half year, much the same as heretofore. Regular services have been held, as usual, in both places on alternate Sundays and on the principal holydays; and now, during Lent, I am holding service, with sermon, every Friday evening in Chesterfield. These services have been generally well attended; in particular my week-day Lenten service draws out a larger congregation than it ever has done before. This leads me to hope and believe that the people are slowly but surely learning to understand the Church's ways better, and to prize them more highly.

The Sunday-school in Chesterfield is doing very well, though it sadly needs some more books, but where they are to come from, I am sure I do not know. It now numbers six teachers and about thirty scholars.

In Carlinville, we have some two thousand five hundred dollars subscribed toward our church building, and have already made a beginning. We have men engaged to get out rock for the foundation,

and have bought, though not yet paid for, our brick. We have not means enough to finish the building; but we propose to use what we have upon it—to try to get it inclosed, and fit for present use in ordinary weather, and then to finish it afterward as best we can. My people seem to be much interested about it—most of them; and for that I thank God, taking it as an earnest and assurance that the good work, thus begun, will be yet carried on to full completion. It was with much difficulty that I persuaded the vestry to undertake it. At length, however, it was agreed that we would at least see what we could get by way of substantial help and encouragement. Accordingly, carrying the subscription-paper myself most of the time, it was found, by the first of January, that we had pledges to the amount of two thousand dollars, and upward—the sum previously fixed upon as the minimum. At once it was resolved to build something at least, and there has been at no time any appearance of backwardness or indifference since. The church will be small and plain, but substantial and churchlike.

The Sunday-school in this place was for a time, during the winter, nearly defunct, but now, I am happy to say, it is reviving somewhat and bidding fair to do well.

I regret that I can report no confirmations during the past year. There are several persons expecting to be presented, whenever an opportunity occurs, but we have had no visit from the Bishop now for upward of eighteen months. I trust that we shall see him here this summer, and that I shall have a goodly number to report in my next, as having renewed their vows in this holy rite.

Kewanee, etc.—Rev. B. R. Gifford.

KEWANEE, March 27th, 1865.

At the end of the next quarter I propose sending you a report of my work for publication in *THE SPIRIT OF MISSIONS*. My health is not very good at present, and I begin to have considerable apprehension respecting myself. It would not be strange if I were obliged to resign in the course of the spring, but I trust not, as there is much to encourage me in my work. My Sunday-school now numbers seventy-five scholars, with an efficient corps of ten teachers.

TENNESSEE.

Memphis.—Rev. J. A. Wheelock.

MEMPHIS, April 15th, 1855.

SINCE my last, about five months ago, this parish has given very gratifying evidence of returning life, and the average number of communicants has increased to twenty-five—the Sunday-school to one hundred and twenty-five, and the congregation in the same proportion. Steps are being taken to raise systematic weekly contributions for the support of the Church. If it should continue to be so prosperous to the end of the year, I think it will be prepared to assume my entire support. The kind ladies of the parish had a fair in January, and raised money enough to pay for the necessary repairs in the church and purchase an excellent organ, so that we have now a very efficient choir, led by Dr. W., an zealous Churchman from Philadelphia.

KENTUCKY.

Maysville, etc.—Rev. F. M. Gregg.

MAYSVILLE, April 13th, 1865.

PERMIT me to assure you that Maysville will be self-supporting after this year. The vestry understand the wants of the parish fully, and they are preparing to meet them.

We expect to secure a parsonage during this year which will compensate for the loss of the stipend. We shall never cease to be grateful to the Committee, nor shall we discontinue our contribution for the support of Domestic Missions.

My parish is in a good condition, considering the times, though I report no baptisms for the quarter ending April first. I now have quite a number of baptisms in contemplation. The school in connection with the church, and under my direction, is a great success, and is destined to be a powerful instrument for good in the community.

We have now over fifty girls, and we shall probably have more next year. It is very gratifying, indeed, to hear them respond in full in chapel exercises and sing the Church music, especially as about one half of them do not come from Church families.

Versailles, etc.—Rev. J. W. Venable.

VERSAILLES, April 21st, 1865.

Your favor of the seventh instant, informing me of the intention of the Domestic Committee to continue Georgetown and Versailles as a Missionary station another year, was duly received. I beg leave to return thanks for this renewed instance of their confidence and interest in me and my work.

I deferred writing until after Easter, that I might report the collection then taken. The services were largely attended—the church being crowded to overflowing both morning and night—and many persons, unable to procure seats, went away. The offerings for Domestic Missions amounted to fifty dollars. This is an advance upon our Advent offering.

WISCONSIN.

Platteville, etc.—Rev. C. H. Rice.

PLATTEVILLE, April 3d, 1865.

SINCE my last report there has been but little change in our condition as a parish. Our new church edifice is drawing nearer its completion. The plasterers begin their work next week.

The church in Lancaster is ready for consecration, and I expect our venerable Bishop next month to consecrate it. If the Lord wills, he will remain with us a week and visit most of my stations. At all of which I have classes for confirmation.

MINNESOTA.

Little Falls, etc.—Rev. John Elwell.

LITTLE FALLS, April 1st, 1865.

MY labors have been constant during the winter past in the Sunday-school and at my several appointments, except in one locality, in which, owing to the distance to be travelled and the severity of the weather, it was deemed advisable to suspend visiting for a time; the appointment will soon be resumed. I preach in three places. My congregations are not large. At the out-appointments the population is sparse. The men are mostly in the army, or are absent, lumbering. A portion of the people, at least, seem to appreciate the efforts of the missionary and the services of the

Church. I trust, the day is not far distant when the war will cease and the veterans return home to their families, and to their places in the sanctuary, when immigration shall give us an increased population, that will afford more abundant material to work with, when the wilderness and the solitary places shall be glad, and when this moral desert shall blossom as the rose.

In the absence of our beloved Bishop Whipple, (may the Lord bless and keep him,) we were visited in February by Rev. Br. Knickerbocker, of Minneapolis, and Rev. Br. Stewart, of St. Cloud, whose public services were well spoken of by the people, and whose sympathies and cheering words gladdened and strengthened our hearts. On returning to his parish, the Rev. Mr. K. raised a contribution from his Sunday-school teachers, to send us eight copies of the *Children's Guest*, semi-monthly edition, for one year, for the use of our Sunday-school.

My strength shall be devoted to the interests of Christ's Church in this land.

Shakopee, etc.—Rev. E. P. Gray.

SHAKOPEE, April 18th, 1865.

I am very thankful to the Committee and to the friend who has enabled them to make an increase in their missionary's stipend.

Our Easter celebration would have been one of unusual and unmingled joy, but for the terrible news of the President's death, which I received just before our six o'clock communion service. Our Easter offertory amounted to the unprecedented sum of eighty dollars in money, besides forty-five dollars in pledges. This offertory was called for to pay extra and current parish expenses, and to paint the buildings, which have long needed this care; about one hundred and eighty dollars being required in all. Pledges were personally called for in advance, to be laid upon the plate as an Easter offering; and the result in money is an offering four times larger than ever before made in this parish. This is a great encouragement to your missionary amidst the many discouraging circumstances of his work; for I trust it is but an earnest of greater things to be done hereafter. Let it be considered that we have but about fifteen resident and habitual communicants left, and that not one of these is a male, and that not more than two or three are beyond very moderate

circumstances, and then the worth of such an offering will be better estimated.

Having thus shown our determination to help ourselves to the extent of our ability, may we not hope for the generous help of friends abroad to relieve us of a debt on the buildings which we are unable to lift? The sum now due is something over five hundred dollars. This was brought about by the rapid rise in prices while we were building the church, and by the failure of certain pledges on which we relied. A speedy relief from this condition is greatly to be desired.

Excelsior, etc.—Rev. C. W. Kelley.

EXCELSIOR, March 22d, 1865.

Since my last report, there has been one adult baptism, and one more candidate for baptism, who was, and is still, prevented by sickness from coming; but he is recovering. Quite a number (eight or ten) men and women are ready for confirmation as soon as the Bishop comes. Every thing seems encouraging, and I am quite contented to go on with the work.

St. Anthony.—Rev. A. Spor.

ST. ANTHONY, April 17th, 1865.

Since my last report, there has been but little change in the parish. The prospects, on the whole, are somewhat brighter than for some time past. One family, having nine of its members communicants, has moved into the parish from Minneapolis, and there has been a much more encouraging feeling in regard to sustaining a clergyman for some time past, in consequence of the expected advent of the logs this summer. There is a class of several persons to be confirmed when the Bishop returns and makes his visitation.

St. Cloud, etc.—Rev. George Stewart.

ST. CLOUD, March 27th, 1865.

Please give credit to this parish for four dollars to Domestic Missions. I sincerely wish it were more; but the state of things in our town, so far as any interest in the extension of Christ's kingdom is concerned, precludes the hope of any speedy improvement. In no other way can you form a better estimate of the state of things in our town, than by my telling you that the sum of one thou-

sand dollars yearly was subscribed for the support of a Universalist minister in a very few days of effort. This sum is more than double that which is received by all the ministers in the town together, leaving out the Romanists.

Ungodliness reigns supreme in this place up to this time; but there are some signs of better days for the Church of God, and for the triumph of right. Not among the least trials that the faithful missionary has to bear, is the ungodliness of some that name the name of Christ, ungodliness of the most open and out-breaking character. Feeling no restraint from without, they give themselves up to almost every device of the devil, and are astonished at the want of "discretion" of their pastor, if he dares to bring them to feel the discipline of the Church. This state of things in the west is brought about by an over-anxiety on the part of young missionaries (who feel their weakness in point of numbers) to swell the communion-roll. This indiscreetness has caused much injury to the Church, and is a great clog to its progress in the west.

The work in my parish goes on as usual, some things to encourage and some to discourage; but the Master has said: "More are they that are for you than they that are against you." So we take courage for the future, and pray and work for better days.

Point Douglass, etc.—Rev. T. Wilcoxson.

HASTINGS, April 19th, 1865.

I am very much pleased with the rule of the Domestic Committee, requiring an offering for Domestic Missions twice a year at all stations where divine service is stately held by their missionaries. This rule not only affords an opportunity for calling upon the people to give for missions, but it also furnishes me with an occasion to bring before the people to whom I minister rules and motives for aiding every good work.

At Cannon Falls, some persons interested in the Church have purchased the tax title to a partially-finished stone building, and several lots adjoining, in that place. Should the title be perfected, as it will if not redeemed within a year, it may prove of great service to the Church there. The building has a wing that could be fitted up for a chapel at a mod-

erate expense; and the main part could be used for the residence of a clergyman, or for school purposes. It was built for a hotel, but now, like much other property here, it is offered for sale by the county for taxes. But even if the property should be redeemed, the money advanced must be refunded, with interest and expenses. So that it is a good and safe investment for the Church.

I have received several donations during the past winter from various quarters, which have not only tended to make my home and family more comfortable, but have also enabled me to procure books and tracts for circulation, which I trust will be like good seed sown, and will tend to instruct the people among whom my lot is cast in the doctrine, discipline, and worship of the Church. This method of instruction is very necessary in these parts, especially where the missionary's visits are often from one to three or four months apart. If our people only realized, as they should, how much good might be done in this way, I am sure that Bible and Prayer-Book, Church Book and Tract Societies would be much more liberally sustained than they now are.

A short time ago, a man who, with his wife and oldest child, had been attached to the Presbyterian system, came up to me after service, and said: "We wish you to call and see us. We think of joining your Church. We have examined the prayer-book you gave us. We use it in family worship, and like it very much." I promised to call, and soon after did, and left a copy of Sermons on the Church, by Rev. Dr. Chapman, and some other reading matter.

During the severe cold weather, I spent more of my time than usual at the nearer stations, and less at the more distant. I did this not only to avoid fatigue and exposure, but also because I generally met larger congregations.

IO WA.

Mount Pleasant, etc.—Rev. C. B. Stout.

MOUNT PLEASANT, March 28th, 1865.

SINCE my return, the prospects of the parish have improved. The attendance has never been so good, nor the interest so great. I have a most interesting class of ten to fifteen, waiting the Bishop's visit,

when most of them will come forward and receive confirmation, or the "laying on of hands." The improved condition of the parish in other respects is due somewhat to the prospects of having a church. The little chapel, of a school-house form, which has been used for some years, should never have been dignified with the name of church. We have sold it, giving it up to the colored Methodists next month. We have now over two thousand dollars subscribed and promised here, besides one thousand dollars from various parishes and Sunday-schools east, pledged me during my absence. This amount will be increased here to about three thousand five hundred dollars, all told. Should we need a few hundred more, our friends elsewhere will furnish it.

There is an increasing tendency in this community toward us, and with improved and Churchlike accommodations, we shall gain strength.

Our Lent services were never so well attended in this parish; and the religious feeling in the congregation, from the observance of this season of humiliation, is bearing its fruits in the ingathering of souls.

There are a number of children to be baptized on Easter Day afternoon.

These are the cheering tokens which now meet us. We have lost by death three out of one family, two, the father and eldest daughter, communicants—a most serious loss. The family, one of the oldest in the parish; the father, either vestryman or warden from its foundation. The third was the youngest child in the family, of thirteen years, whose place in the Sunday-school we miss. These deaths all occurred within seven weeks, and cast a gloom over all. The death of the young lady will be long mourned; her place cannot be filled easily. She was so efficient every way, and had not her equal in this town, with a population of five thousand souls. Two or three other communicants have removed within the past six months. The additions soon to be made will, however, give us a greater number than the parish has had before.

visit us soon, when a few will be confirmed. In Clinton, where I hold service on every Sunday afternoon, active efforts are made to procure funds to put up a stone church. About \$3000 have been already subscribed, and the vestry expect to obtain \$1000 more. A church building there is necessary to the existence of the parish, and I trust that they are in a fair way to build and pay for one.

Iowa Centre, etc.—Rev. X. A. Welton.

IOWA CENTRE, April 1st, 1865.

My account of labors performed is very meagre. Sickness of myself and family, and extreme cold weather, have interrupted my work, so that I have only held services away from Iowa Centre on four different Sundays; once at Nevada, twice at Sheffield, and once at Centre Grove. There have been much sickness and many deaths hereabouts during the winter. Every few days has the warning come: "Prepare to meet thy God." Within a year three faithful and exemplary men who were recognized as ministers of the Gospel, have departed this life. My present feeling with regard to the mission is one of discouragement; not on account of the work itself but my inability. My companion in life's weary pilgrimage is quite feeble, and my own health I fear is never more to be firm.

Bishop Lee will visit us in a few days, when the condition and prospects of the mission will be laid before him; and if he request me still to remain I shall endeavor "reverently to obey."

This portion of Story county (the southern) is a very inviting region, and is now attracting the attention of immigrants from the East. I think it will in a few years be quite thickly settled. The centres of missionary influence in Story county are now marked out. May God's Holy Spirit awaken the Church to a sense of her responsibility, and enable her to come in and possess the land!

...
COLORADO.

Lyons, etc.—Rev. G. W. Watson.

LYONS, April 21st, 1865.

Our parochial condition here is very nearly the same as when I sent my annual report in January. The Bishop will

Denver, etc.—Rev. H. B. Hitchings.

DENVER CITY, May 1st, 1865.

AFTER a long and very tedious trip I reached this place in safety, just four weeks from the day I left New-York.

Since my return I have been so busy in straightening out matters in my parish, that I have been able to attend to nothing else. I found it suffering sadly from my absence.

Your letter announcing my appointment by the Domestic Committee, as missionary to Virginia City and other parts of Montana Territory, came to hand last week. I regret to say, that I cannot, for a few months at least, accept it. If I do, what will become of Colorado? I am the only clergyman here now. Father Kehler, who has been acting as Chaplain to the Colorado First, has served his time out, and goes to the States, I understand, in a week or two; and if he remained here would not be able to do any parish or missionary duty, on account of the infirmity of age. The Church's work in Colorado must not be neglected. We have a good strong parish in Denver, and there is another in Central City, forty miles up in the mountains. Neither of them has as yet had any assistance from abroad; but have both contributed to the Domestic Fund. Central City, I am sorry to say, is vacant, and has been so for more than six months. The vestry are very anxious to obtain a clergyman, and a better field no clergyman could ask for—if he wants to work. There is work also in the Territory for at least two itinerants. These will have to be paid by the Committee, and they will have to be well paid—or what would appear well paid by brethren at the east. The expense of living in this country is very great. Two thousand dollars will go no further than seven hundred at the east. The expense of reaching here is also another very heavy item. It cost me very nearly three hundred dollars to come to Denver from New-York.

And now for New-Mexico, Utah, and Montana, what shall I say? It is my opinion, from what I learn from residents of both places, that the time has come to station a clergyman at Santa Fé, and another at Salt Lake City. In the latter place, there is already a Congregational minister, and he is well sustained and supported by the Gentiles. These Gentiles, and the Mormons also—so I am told by a resident of Salt Lake—would prefer an Episcopal clergyman. Why the Mormons should have any choice in the matter is more than I can tell, except it be from a sort of idea that it is what they would term the least of evils. I do not give them the credit of knowing the superiority of our

"dear Mother," in doctrine, and discipline, and worship. Perhaps they do, however; many of them came from England, and the recollections of home and childhood, may bring to mind the sweet memory of a holy, soul-inspiring Liturgy, which a good, pious mother taught their infant tongues to join in at the parish church. To hear its chants and prayers once more, may be the means of bringing back their wayward steps into the fold from which they have so far strayed away.

In Montana there is a large field, white for the harvest, already, by eighteen months, too long neglected; and what are eighteen months in such a country as this? Like eighteen years in slow New-England. There are several cities there of from two hundred to twelve thousand inhabitants, and in none of them, that I am aware of, is there any religious services of any kind soever. The Romanists and the Methodists are both making preparations to occupy the ground. Why must the Church, as always, come loitering in behind? I really wish I could, consistently with my duty in Colorado, accept the appointment of the Domestic Committee. But I cannot at present. I will assure you, however, it is from no lack of missionary zeal—nor from any desire to escape hard work—that I decline it. I am willing to go anywhere or do any thing the Church may call me to; but I cannot see it my duty to "rob Peter to pay Paul."

The Church is losing a glorious opportunity of "lengthening her cords and strengthening her stakes" in this vast western field; and where is the blame? Surely not with the Domestic Committee. They try to get men, and I have no doubt are willing to pay them well; but the men will not offer themselves. The blame rests, I believe, with the younger clergy of the Church; for it is young, unmarried men that, for the most part, are needed here. They have not made up their minds to give up all for Christ. They are not willing to leave father and mother, and friends and home, to preach the Gospel in a country new, rough, and unpleasant to dwell in. And I may as well state here as anywhere, that whoever comes to the far west, must not expect to find it a Paradise. There is nothing uncomfortable in the way of living, there is nothing disagreeable in the way of men, that must not be met with and endured. There are sacrifices to be made, and there is hard work to be done. And whoever comes

here must not come with the idea of remaining for a year or two, and then returning to some comfortable eastern parish. They must give themselves up to the work. Their whole life and all their energies must be devoted to it. They must know no other field. And they must work for the sake of Christ, and not for their own aggrandizement; not for the sake of becoming popular preachers, and attracting the crowd, and finally becoming the rector of some gorgeous church, and the dweller in some luxuriously furnished parsonage. Such things will never happen in their lifetime out here. They may come in the future, and others, entering into their labors, may enjoy them. But they will have to dwell in the rude log house; they will have to preach in the open air, in the bar-room, in the theatre, in the gambling-hall, to a handful of dirty miners or unpolished herdsmen, or blasphemous teamsters, who have no applause for sermons, though they come from the mouth of a Boanerges himself. Whoever can make up his mind to all this, is a proper man to send to the west, and will be successful in his labor. It is strange if the Church has no such men. There are plenty such in the country. The Methodists and Romanists find plenty of them. Shall we conclude that their preachers and priests have greater missionary zeal, more of the self-sacrificing spirit for Christ and his Church, than our clergy have? For two years and more has Bishop Talbot been asking for clergy, and how few have responded! For a longer time have Bishops Kip and Scott been calling for men, and how many have gone? Let but the three missionaries in Oregon and California answer; let but the two in Nevada answer; let but the one in Dakota, and in Colorado, and in Idaho, answer; and alas! there are none to answer in Montana, and New-Mexico, and Arizona, and Utah, and Washington. Would that the younger clergy of the Church, and those looking forward to the ministry, could feel their work to lay in this vast neglected field. But I have already written much more, and in a far more earnest strain, than I intended when I commenced. But seeing the want and religious desolation about me, I feel it, and have to write. Bishop Talbot will probably be with me in June.

CALIFORNIA.

Santa Cruz—Joseph Boston, Esq.

SANTA CRUZ, March 25th, 1865.

I WILL give you some facts connected with the history of this parish. In May, 1862, Doctor Ver Mehr, an old esteemed friend, paid us a visit in order to perform the marriage service in behalf of a resident of this place. A lady, a very zealous Church-woman was enabled, by her musical attainments, to aid the doctor in giving a full morning and evening service. This was the first time the service of the Church was ever held here, and it is very seldom a full service can be held for the first time in a country village. In the following spring, having occasion to go to San Francisco, Mrs. B. called upon the Bishop, and asked him if he could not pay Santa Cruz a visit. His time was, however, so fully occupied in building the Cathedral that he could not possibly come, but sent the Rev. Mr. Wyatt down, who held services morning and afternoon, the services being well attended. In the morning there was holy communion, and in the afternoon several children were baptized. The services were held at the court-room, which had to be scrubbed and cleaned, as those places are kept so filthy in country towns, it is a great wonder the judges do not soil their ermine.

All we expected, for at least five years, was the occasional service of a clergyman, with perhaps an annual Episcopal visitation, just to keep the interest alive among Church people, and have the children baptized. Shortly after Mr. Wyatt had been here, the Bishop wrote to the effect that a clergyman and family had come out to him to be sent down to Los Angeles, but in his judgment he did not think the climate suited to them, or such a field open for him as with us. The fact is that Los Angeles is one of the worst places in this country. The population is mostly native Californians of a low class, the shopkeepers nearly all Jews, and the wine interests in the hands of Germans and French. There are very few American families, and the most of the males at that time were bitterly opposed to the government, and ready for revolt. I do not think a more uninviting field presented itself for a clergyman of the Church than that place. Some feeble effort, it is true, had been previously made by one of the leading families, but they moved away. But this is di-

gressing. Mrs. B. went about everywhere she could, without interfering with the support of the ministers of the other denominations, and obtained the promise of \$850 a year, in addition to the stipend. Upon this the Rev. Mr. Loop came down and commenced his ministrations, but I guaranteed him \$50 per month, to which the sum promised was raised by collections. Then came the tug of war. We had a good deal of trouble in getting the court-room for regular service, and were very much annoyed while we used it, as it appeared to excite the ire and jealousy of a portion of the people. Thus Mr. Loop had to undergo a persecution from the enemies of the Church, who represented him as inimical to the Government. After the room had been used by the court, it was left in an abominable state. I have frequently gone down of a Sunday, and swept and dusted it out myself. The Bishop came down in October, three months after Mr. Loop arrived, and confirming seven persons. He made a very good impression on the people, who had then an opportunity of witnessing the Church in its fulness. We obtained the use of the new Methodist church. We then had to purchase a harmonium, which cost \$120, and for the most of this the parish is yet in debt. After using the court-room for a while, we were so annoyed that we hired a small building formerly used by the Methodists. We had not used it many months before the man who owned it wanted to get married, and we had to leave. We then obtained the use of the lower floor of the building of the Sons of Temperance, a dreary, dirty place, fitted up somewhat like a theatre for exhibiting charades, etc. A Mormon coming along and preaching in the room settled it, as far as Mr. Loop was concerned. In the mean while our own church was building, but in consequence of the drought the mills could not furnish lumber for us. We then ordered a bill from another part of the coast; when the order was completed, the mill burned down, and the lumber was too much injured to be used. We ordered lumber from another mill, but two months elapsed before we obtained it, and then the season was so far advanced that we had to kiln-dry it. We had hardly got the roof timbers up and commenced closing the roof in, when the builder who had charge of the work died. We had hardly got the roof of the

nave shingled when the rainy season set in, the chancel still being unroofed. We took our opportunity between the rains to get all protected against the weather, had the floors laid, and commenced holding service on the first Sunday after Epiphany this year. The building then was a mere shell, without doors, a curtain being used to keep out the wind; the lancets in the chancel were filled in with unbleached muslin, and in four of the side-windows we had common sashes nailed on the outside. On Easter Day there will be nothing but the building lathed and plastered, the open timbers of the roof and the other wood-work varnished; no pews, but rough benches; no altar, but a square pine box; no pulpit or stall for the clergyman; and a debt of \$500. Mr. Loop will, upon that occasion, make such an appeal that he hopes to clear off the debt. Mrs. B. had previously given the lot, worth eight hundred dollars in gold. Our object has been, all the while, to get along without debt, and to make the church free, if any thing like a reasonable sum can be subscribed. The church is in a good central position, our town being scattered in four parts—on the hill, or ex-mission, the flat, the beach, and across the river. The lot is an acre and one third, and we expect, one of these days, to build a parsonage and a parish school, as it was purchased by the donor with that reference. Until the church is completed, it will hardly be able to support itself. Very little liberality has been shown by the residents here outside of our own people, though Mr. Loop obtained eight hundred dollars from San Francisco.

My opinion is, there has not been a healthier growth or a better foundation upon which to build up the Church than in Santa Cruz. The town increases slowly but substantially; its prosperity is mostly due to the large quantities of lime, leather, powder, and paper that are shipped from the place; besides, it is getting to be quite a place of summer resort for the quiet people of San Francisco; a good many of whom are Church people, and are thus enabled to be within the reach and influence of their Church.

As far as I am personally concerned, I will do all I can toward the support of the clergyman, and will urge upon the vestry to do likewise; but I fear—taking into consideration the long time that must intervene before the country recovers

from the effects of the drought—that enough cannot be raised after the first of July to support the minister at once.

The few Church people who are here never solicited for a clergyman. We did not feel strong enough to support ourselves, for at least five years from the time of Mr. Loop's coming amongst us. We must, of course, feel very thankful for what has been done; but expect, when the parish is self-sustaining, to make handsome collections for Domestic Missions; and no doubt we shall be called upon to help build a church, one of these days, at Watonsville, as it is a growing town, about twenty miles distant, but has, at present, very little Church element in it. Mr. Loop holds service there next Sunday; the choir will go down to give their aid. For the effective working of the Church in this country, it needs the Bishop, who, if relieved from parish duties, can supervise the whole country, and keep things together. In Santa Cruz, no forcing has been attempted, neither have we had to resort to the very questionable practice of ladies' fairs, etc. We had, however, to give one concert to help pay off the

lumber bill, one hundred and eighty dollars being raised. The local paper complained of the music being of too high an order, but we think, if the musical taste of the people can be cultivated, it will be one step toward bringing them into the Church.

In one thing the Church has benefited the community very much. It is in its rallying together all those who are opposed to Spiritualism. This was once the residence of the notorious Mrs. Farnham, who turned the heads of half the women of the place. The mischief that that woman has done here will last for a generation. The evil is slowly subsiding here. Whether the Spiritualists feared the influence of the Church or not, when it was being established, they made open war against it; but they have dashed themselves against a rock.

I fear you may say I have been too prolix in my account of things here; but, I think, circumstances have demanded of me to do what I have done. I have been very anxious to see the Church of my own convictions and ancestry established here, and my regret is that I have not been able to do more.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 17th to May 16th, 1865.

Maine.			
Hallowell—St. Matthew's,.....	\$4 80		
New-Hampshire.			
Concord—St. Paul's S. S., Thank Offer- ing for aid from Dom. Miss. in times past,.....	15 50		
Vermont.			
Enosburgh—Christ,.....	\$4 50		
Hydeville—St. James',.....	8 15		
West-Rutland—Grace,.....	4 72	12 37	
Massachusetts.			
Boston—Emmanuel, Special, for Ster- ling, Ill., \$100; Dakota Indian Mis- sion \$100; Ch. at Appleton, Wis., \$50; Bp. Lee's Seminary, Iowa, \$150; Rev. Mr. Tanner, Minnesota, \$100. for Missions in Bp. Whipple's Diocese, \$200; in Bp. Kemper's Dio- cese, \$100; in Bp. H. W. Lee's Dio- cese, \$100; in Bp. Talbot's Jurisdic- tion, \$100; in Bp. Vall's Diocese, \$100,.....	1100 00		
St. Matthew's, Easter Offering,....	50 00		
Quincy—Christ, from Easter Offering,	20 00	1170 00	
Rhode Island.			
Barrington—St. John's,.....	8 50		
East-Greenwich—St. Luke's, this year, \$15, and last year \$15,.....	80 00		
Middletown—Chapel of Holy Cross S. S., for Bp. Seabury's Mission,..	10 00		
Providence—St. John's, Easter Offer- ing of Morning S. S., for Seminary of Bp. Lee,.....	\$110 47		
North-Providence—St. Paul's S. S., from two classes at Easter festival,	12 00		
Wickford—St. Paul's,.....	27 00	\$197 97	
Connecticut.			
Birmingham—St. James', ½, Easter Offering,.....	23 00		
Brooklyn—Trinity,.....	22 00		
Danbury—St. James',.....	10 00		
East-Haven—Christ,.....	5 00		
Hartford—St. John's, Easter Offering, \$25; Easter Offering, Special, for Bp. Whipple, \$148.42; for Dr. Breck, \$168.40,.....	341 82		
Litchfield—St. Michael's, Easter Offer- ing for west,.....	7 00		
Newtown—Trinity,.....	23 05		
Norwich—Trinity,.....	70 00		
Norwalk—St. Paul's, an offering in be- half of a mother, gold \$10, premium \$3,.....	13 00		
South-Glastonbury—St. Luke's,.....	16 00		
Southport—Trinity, of which for Onei- da, \$1,.....	10 00		
Watertown—Christ S. S., Easter Offer- ing, for Bp. Talbot's Mission, \$26; Dakota, \$4,.....	80 00		
Wallingford—St. Paul's, for Nashota,	10 00		
Wilton—St. Matthew's,.....	6 50		
Wolcottville—Trinity, Oneida M., \$1, Bp. Talbot's Miss., \$2,.....	3 00	595 97	

New-York.

<i>Brooklyn</i> —St. Andrew's,.....	\$20 51	
Holy Trinity,.....	50 00	
<i>Burnt Hills</i> —Calvary, Easter Offering, five cent coll. during Lent,.....	30 00	
<i>Claverack</i> —Trinity,.....	3 34	
<i>Charlton</i> —St. Paul's, Easter Offering, five-cent coll. during Lent,.....	30 00	
<i>Goshen</i> —St. James',.....	25 00	
<i>Hudson</i> —Christ, Easter Offering, \$141; S. S. Offering, \$60.50; additional, \$1,.....	202 50	
<i>Islip</i> —St. John's,.....	10 00	
<i>East-Chester</i> —St. Paul's,.....	59 70	
<i>Morris</i> —Zion,.....	44 73	
<i>Mount Vernon</i> —Trinity,.....	6 54	
<i>New-York</i> —Ascension, a member,.....	300 00	
Bp. Wainwright Memorial, Sp., for Bp. Vail,.....	100 00	
St. Clement's,.....	37 00	
St. Andrew's S. S., of which \$20 for Church at Carson,.....	70 00	
St. Mark's,.....	15 00	
"E." 17th quarterly stipend of Missionary in Minnesota,.....	75 00	
Grace, "F.," for Kansas Episco- pate, \$100; Miss "F.," for ditto, \$100; "F." General, \$100,.....	300 00	
St. James', for Rev. Mr. Stout's Ch., St. Thomas', an Easter Offering,...	25 00	
<i>Red Hook</i> —Christ,.....	4 00	
<i>Stockport</i> —St. John Evangelist, Easter Offering,.....	28 10	
<i>Stottsville</i> —St. Barnabas Chapel, Easter Offering,.....	7 68	
<i>Stone Ridge</i> —St. Peter's, Easter Off.,.....	2 00	
<i>Walden</i> —St. Andrew's, (S. S., \$18.04),.....	22 62	
<i>Westchester</i> —St. Peter's,.....	189 84	\$2113 06

Western New-York.

<i>Addison</i> —Redeemer,.....	2 00	
<i>Avon</i> —Zion,.....	13 00	
<i>Batavia</i> —St. James' five-cent coll., of which for Oconomowoc, \$30,.....	78 49	
<i>Buffalo</i> —St. Luke's,.....	7 85	
Trinity,.....	21 50	
<i>Canandaigua</i> —St. John's,.....	1 00	
<i>Cortlandville</i> —Grace,.....	4 00	
<i>Geneva</i> —St. John's Chapel,.....	20 00	
<i>Le Roy</i> —St. Mark's,.....	66 66	
<i>Oswego</i> —Church of the Evangelists,...	13 00	
<i>Oneida</i> —St. John's,.....	1 50	
<i>Penn Yan</i> —St. Mark's,.....	5 45	
<i>Rochester</i> —Grace,.....	37 13	
<i>Sherburne</i> —Christ,.....	4 00	
<i>Utica</i> —Calvary,.....	6 00	
<i>Warsaw</i> —Trinity,.....	2 83	
<i>Waterloo</i> —St. Paul's,.....	19 55	303 96

New-Jersey.

<i>Jersey City</i> —St. Matthew's,.....	17 00	
Grace, a soldier of the Cross,.....	5 00	
<i>Morristown</i> —St. Peter's,.....	42 00	64 00

Pennsylvania.

<i>Birdsboro</i> —St. Michael's,.....	8 35	
<i>Birmingham</i> —St. Mark's, five-cent coll.,.....	15 30	
<i>Carlisle</i> —St. John's, (of which a very young communicant, \$6.85),.....	50 85	
<i>Douglassville</i> —St. Gabriel's,.....	24 24	
<i>Germantown</i> —St. Luke's, annual col- lection,.....	300 00	
<i>Philadelphia</i> —Gloria Dei, Easter Off., Mediator,.....	36 00	
St. Mark's, additional,.....	50 00	
St. Peter's, of which Special for Missionary at St. Cloud, to April 1, \$62.50,.....	411 00	
Southwark,.....	69 50	
<i>Pottsville</i> —Trinity, eleventh birthday of "A.," \$1; seventeenth anniver- sary of "L.," \$1,.....	10 00	
	2 00	977 24

Maryland.

<i>Baltimore</i> —Mount Calvary,.....	\$20 00	
Trinity,.....	38 90	
<i>Talbot Co., Easton</i> —St. Peter's, from Easter Offering,.....	35 00	
<i>Washington, D. C.</i> —St. John's,.....	390 54	\$484 44

Kentucky.

<i>Versailles</i> —St. John's, Easter Offering,.....	50 00	
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Ohio.

<i>Cleveland</i> —St. Paul's,.....	1 30	
<i>Cincinnati</i> —St. Paul's, Special, half yearly stipend for a Missionary in Minn.,.....	150 00	
<i>Columbus</i> —Trinity, J. N. Whiting, Easter Offering, for Church at Car- son,.....	10 00	
<i>Oberlin</i> —Christ,.....	2 00	
<i>Portsmouth</i> —Christ, Anna Ross,.....	1 00	
<i>Zanesville</i> —St. James,.....	56 54	220 84

Indiana.

<i>Madison</i> —Christ,.....	15 00	
<i>Lafayette</i> —St. John's,.....	24 00	39 00

Illinois.

<i>Chesterfield</i> —St. Peter's,.....	5 85	
<i>Gillespie</i> —St. John's, Easter Offering and balance of Advent Coll.,.....	18 75	
<i>Joliet</i> —Christ,.....	12 25	
<i>Mound City</i> —St. Peter's, Mrs. S. J. Kelsey,.....	5 00	
<i>Ottawa</i> —Christ,.....	25 00	66 85

Michigan.

<i>Ann Arbor</i> —St. Andrew's, Lenten sav- ings from children in S. S.,.....	1 00	
<i>Clinton</i> —St. John's S. S.,.....	5 50	
<i>Grand Rapids</i> —St. Mark's S. S., of which \$10 for Faribault,.....	17 35	
<i>Huron</i> —Grace,.....	38 82	
<i>Owasso</i> —Christ,.....	5 00	67 67

Wisconsin.

<i>Milwaukee</i> —St. Paul's, five-cent coll.,.....	60 55	
<i>Nashotah</i> —St. Sylvanus, Easter Off.,.....	28 86	
<i>Platteville</i> ,.....	5 00	
<i>Racine</i> —St. Luke's,.....	25 00	118 91

Minnesota.

<i>St. Anthony</i> —Holy Trinity, weekly offerings of two members,.....	1 30	
<i>Basswood Grove</i> —St. Mary's,.....	2 25	
<i>Bellewood</i> ,.....	3 50	
<i>Cannon Falls</i> ,.....	5 20	
<i>Carver</i> ,.....	7 00	
<i>Excelsior</i> ,.....	11 35	
<i>Minneapolis</i> —Gethsemane,.....	50 00	
<i>Point Douglas</i> —St. Paul's,.....	2 75	
<i>Redding</i> —Christ,.....	20 00	
<i>Vermillion</i> ,.....	4 30	107 65

California.

<i>Redwood</i> —St. Peter's,.....	15 25	
<i>San Mateo</i> ,.....	2 80	
<i>San José</i> —Trinity,.....	10 00	23 05

Washington Territory.

<i>Vancouver</i> —St. Luke's,.....	38 25	
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Legacies.

<i>N. Y.</i> —From Estate of Miss Caroline L. Griffin, of New-York City, through G. G. Haven, Esq., Ex.,.....	577 73	
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Miscellaneous.

Interest,.....	655 84	
Total,.....	\$7,640 59	
Amount previously acknowledged,.....	40,390 55	
Total since Oct. 1, 1864,.....	\$48,031 14	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1865.

A GENERAL MISSIONARY ATLAS.

It will be readily granted that a General Missionary Atlas is indispensable if we wish to have an accurate knowledge and conception of the various fields of missionary labor, and the position of the various mission stations; and it gives us great pleasure to know that the preparation of such an Atlas has been undertaken by the Rev. Dr. Grundemann, of Frankfurt on the Oder, Prussia.

The Church Missionary Society of England, the Basle, Berlin, and Rhine Societies of Germany, and the Missionary Society of the Presbyterian Church in our own country, have published atlases of the countries in which their own Societies are laboring; but what is specially needed is a *General* Atlas, on a sufficient scale to show the labors of *all* missionary societies, and the position of *all* mission stations throughout the world. A vast work truly, and one which can be successfully and accurately accomplished only by all foreign missionaries and missionary societies cordially coöperating with the gentleman who has undertaken the work.

Dr. Grundemann says: "The missionaries themselves must take part in this work. It would be an easy task for each of them to collect data respecting his station and environs, by which the details might be laid down in a satisfactory manner on a thoroughly designed map." He has made the labors of the missionaries in the matter all the easier, by simply desiring them to answer a number of geographical, ethnographical, philological, and missionary questions set forth in a circular letter. Copies of this letter are to be sent to all missionary societies, and by them forwarded to each missionary. We have received and forwarded copies of the letter, and hope

our missionary brethren will give the desired aid in this important undertaking. That our readers may perceive the comprehensive character of the proposed work, we reprint Dr. Grundemann's letter.

CIRCULAR TO FOREIGN MISSIONARIES.

REV. SIR: Many friends of missions at home have for a long time felt the want of a *Missionary Atlas*, giving in accurate, special maps, the position both of the missionary stations, and of other points mentioned in the missionary reports. There is no doubt you will agree with me, as to the importance of a work of this kind.

The undersigned is about to prepare such an Atlas. But it will be impossible to accomplish the task in a satisfactory manner without the help of the missionaries themselves. He takes therefore the liberty of requesting you to give him information regarding various features of your field of labor.

The following questions are transmitted to you for the above purpose, in the hope that you will answer them as fully, accurately, and as soon as possible.

REV. R. GRUNDEMANN, D.PH.

Questions affecting Foreign Missions and their Spheres of Activity.

Introductory remarks.—Such of the following questions as are answered in well-known works on their respective subjects may be passed over.—Please give the titles of works not well known, that contain information about the country and people, the religion and manners, the language and so forth, in any particular case.—When the numbers given are not exact, but merely approximate, it would be well to state so distinctly.—More accurate information, as to the geographical position of any place, or *any map or sketch of the country surrounding the Missionary station*, or of other more distant regions, will be most thankfully accepted; as also precise descriptions of journeys undertaken, and points visited by the Missionaries.

Please devote special care *to the right spelling of the native names*. Where a language already possesses an Alphabet, please give the names both in it and in the letters usually employed by Europeans; but very distinctly written. In the case of languages which have no written alphabet, please employ Roman letters; if possible, according to the system laid down in Professor Lepsius' "Standard Alphabet, etc."—a system already adopted by many Missionaries and Philologists.

A. Geographical Questions.

1. What is the name of the Station, and of the country, Province, and District in which it is situated?
2. Name of the Capital of that country, Province, and District, and its distance and direction from the Station, as well as from some fixed and known points on the coast?
3. What other towns of religious, political, or commercial importance in the vicinity of the Station?
4. What mountains near the Station? Direction of the range? Names of their chief summits? Distance of each from the Station?
5. What rivers near the Station? Where do they rise? In what direction do they flow? Where do they empty?
6. What chief roads near the Station? Where leading to?

B. Ethnographical Questions.

7. Name of the native tribe at the Station? (in singular and plural.)
8. To what other tribes is it related?
9. Population of the tribe, and boundary of its territory?
10. Form of government, and name of the present ruler, or rulers?

11. What was the original religion of the tribe?

12. Remarks on the past history of the tribe, and its present political and social condition?

C. Philological Questions.

13. What is the native language of the tribe?

14. Is it already a written language, and if so, what alphabet is employed?

15. If the alphabet is not yet known through the medium of a good grammar, please write it out, and give the force of each letter by a corresponding letter of the "Standard Alphabet." If the alphabet has never hitherto been reduced to writing at all, please represent the sounds in use, as far as possible, by means of the letters of the "Standard Alphabet."

16. If the Literature of the language is modern and limited, an account of the various works, including titles, authors, and dates of publication, would be very acceptable. If, however, it is ancient and extensive, it will be sufficient to denote to what extent it is used at the Station.

17. What Grammar or Grammars and Lexicon exist of the language? If you know of any philologist who has made the language a special study, please give his address.

18. Should no grammar or dictionary of the language exist, please give the *numerals*, the *possessive pronouns*, and the words for *father*, *mother*, and such like.

D. Missionary Questions.

19. When and by whom was the Station founded?

20. Number, names, and functions of the laborers employed, both foreign and native?

21. How many people belong to the congregation?

22. What place or places of worship at the Station? Do the Missionaries preach in the native language, or employ an interpreter?

23. What schools for moral, intellectual, or industrial improvement at the Station, and what is the language employed?

24. Number of scholars.

25. Sums raised by the congregation for Church and Missionary purposes during the last year.

26. What Out-stations have been established?

27. Are there any regular preaching places near the Station?

28. What Missionary efforts are made by other Societies in the vicinity of the Station? Any information relating to such Stations will be acceptable.

WHAT CONSTITUTES A MISSIONARY CALL?

THE great want in our Mission work is emphatically *men*. Funds, indeed, are needed to maintain our Missions with efficiency; but the great and pressing want is that of properly qualified laborers; and if the Church at home would respond to the higher and greater need, there would doubtless be no lack of funds. The love, and zeal, and sympathy which the coming forward of missionary volunteers would awaken throughout the country, would assuredly provide the means for their support.

And yet, when the vast and widely opened fields of Africa and China are presented to our younger Clergy and candidates for Orders, and they are

asked to consecrate themselves to the work there, the reply often is: "I do not feel that special call to the Foreign field which I think all those who go there should feel." They seem to think that the call to Missionary work abroad differs, no less in kind than in degree, from that to the work of the ministry at home. They forget that "the field is the world;" that the work in all parts of the field is *essentially* the same; and that the call to labor in one part of it cannot, therefore, be *essentially* different from the call to labor in another part of it.

To combat the deep-seated, though mistaken, feeling which exists in the minds of many thoughtful and earnest Christians at home, an English Church Missionary in India has written a tract, entitled, "*What Constitutes a Missionary Call?*" We take from it the following passages:

"Shall we lightly put the question aside, 'Is it *my* duty to go out as a Missionary to the heathen?' with the self-satisfied reply, which costs so little to make, 'I do not feel *called* to the work'?"

"Is it not a matter of the deepest importance to ascertain what the *call* is for which we are professing to wait; lest haply we should be deceiving ourselves, and refusing to hear the voice of Him that speaketh?"

"In the first place, then, are we warranted in expecting to receive some especial manifestation of God's will concerning us, apart from and beyond the ordinary influences of His Spirit—some *call*, in short, which shall resemble that which was whispered in the ears of the Apostle Paul during the visions of the night, when he heard a man of Macedonia saying to him, 'Come over and help us'? For when men speak of waiting for a *Call* to Missionary work, it seems as if they meant something more than that inward moving of the Spirit, which leads right-minded men to enter upon the office of the Ministry at home. If we look this question fairly in the face, it is impossible to arrive at any other conclusion, than that the Call to Missionary work abroad does *not* differ from that to the work of the Ministry at home. For what are the motives which induce a right-minded man to enter upon the ministerial office? Is it not that he feels constrained to proclaim to others that glorious Gospel of the grace of God which has already been made in his own case the power of God unto salvation? He feels that he has been, by God's grace, snatched as a brand from the burning, and he desires to be the instrument, in His hands, of rescuing others, and leading them to Christ. And in what respects does the Call to preach the Gospel to the heathen differ from this? In each case the office is the same, and the preparation necessary for undertaking each aright is the same also. It is the making known the Gospel of the grace of God to those who still sit in darkness and the shadow of death; in other words, a *love for souls* is the one constraining motive which leads a believer to enter upon the sacred office of the Ministry, in *whatever* part of the Lord's vineyard his lot may be cast.

HOW THE APOSTLES ACTED.

"There seems no Scriptural warrant whatever for the assertion so often made, that our countrymen at home have a stronger claim on our efforts than the heathen

abroad. Did the Apostles act upon this principle? If they had so acted, how would Europe, and, indeed, England itself, ever have heard or received that Gospel to which she owes all her greatness? Might they not have thought, with a far greater show of reason than ourselves, that their own countrymen, the Jews, had a prior claim on their efforts? Might they not have said: 'What have we to do with the Pagan unbelievers of Athens, of Corinth, or of Rome? They have the light of conscience to guide them; by that they will be judged. Our duty is to our own deluded countrymen, who have trodden under foot the Son of God, and done despite to the Spirit of grace'?

"And did they act thus? On the contrary, we know that they went forth and preached everywhere—to Jews and Gentiles alike—repentance toward God, and faith toward our Lord Jesus Christ.

"They acted in simple obedience to their Master's last command: 'Go ye into *all the world*, and preach the Gospel to *every creature*.'

REFLEX BLESSING.

"Even if we do allow that our home-heathen, who swarm in the courts and alleys of our crowded cities, have the first claim upon us, is it not a fact that all the agencies—of which, happily, there are now so many—for home evangelistic work have grown out of and been called forth by those agencies which seek the evangelization of the heathen abroad?

"It is well known that the Church Pastoral Aid Society owes its origin to a conversation between two members of the Committee of the Church Missionary Society; and similarly, in other cases, the reflex influence of a real missionary spirit has always tended to infuse fresh life and vigor into the Church at home. We are, therefore, led to this conclusion, that the best, if not the only way to combat successfully the monster evils of sin and infidelity at home, is to wage an aggressive as well as a defensive war with our great adversary, Satan, and to carry the war into the very heart of his own more peculiar territory: such as heathen India, and China, and Africa may truly be said to be.

"On what principle, then, are we to decide between the respective claims of the home and foreign field? When a soldier enlists, he does not stipulate for home service only: he is as prepared to go abroad and fight the battles of his Queen and country on foreign soil, as to defend his own native land from the invader. And ought not we, as professed soldiers and servants of Jesus Christ, to be possessed of the same spirit of willing obedience? 'But,' some one replies, 'I am quite prepared to go out as a Missionary, if only I can feel that it is my duty to go.' How are we then to ascertain what is God's will concerning us?

SHOULD FOLLOW THE SAME PRINCIPLE AS AT HOME.

"Let us act upon the same principle which guides us in deciding between the relative claims of different spheres of labor at home. For example, a young clergyman has charge of a small suburban district, it may be, where there is ample scope for all his energies; he is offered a post of more extensive usefulness and influence in some large town. How does he act? Does he not, in nine cases out of ten, regard such an offer as a call from God, and at once, without hesitation, accept it? Yet, if we go and say to him, 'Here are millions of people, each of whose souls is equally precious in God's sight with that of our home-heathen, many of whom have never yet

heard the gracious invitation of the Gospel, and many who have heard are most anxious to hear more, and yet we are not able to go to them because our numbers are so few; there are opportunities everywhere for preaching the glad tidings; wherever these tidings are made known, souls are converted to God; but we are utterly unable to supply the wants of such millions, for the proportion of Missionaries to the population is much as if there was only one clergyman to two counties in England—*is he equally willing to look upon this call as coming from God?*

“And yet, on what principle are we justified in listening to the one call and refusing to hear the other? Are we only to choose what most accords with our own wishes and tastes, and pass by, as having no reference whatever to ourselves *personally*, the cry which is so constantly sounded in our ears at every Missionary Anniversary, ‘Come over and help us’?”

RIGHT WAY OF PUTTING THE QUESTION.

“Surely, the right way of putting the question to ourselves is not, ‘Why should I go?’ but, ‘Why should I *not* go?’”

“If we acknowledge that the heathen have a claim, and a very strong one, on us as Christians, we shall at once feel abundant reasons for our going, and the question we shall ask ourselves will be: ‘Ought I not to go? Are there any providential hindrances in the way of my going?’ It is obvious that for every one who is at liberty to go, there will be twenty who cannot go, from such disqualifications as age, ill-health, or special family ties. Is not then the call to those that are at liberty louder than ever; and ought they not to obey it, unless they can assign such reasons for refusing as will satisfy a heart-searching God?”

“If the writer may be permitted to refer for a moment to his own personal experience, he fully believes, that if he had not been enabled *at once*, by God’s help, to obey the Call which was then made to him, he might, and probably would, have let slip the opportunity, perhaps for ever. His firm belief is, that the right, and most assuredly the happiest and simplest way, is to surrender up our wills entirely into God’s hands; to beseech Him to do as He pleases with us; and to say: ‘Lord! I am willing to go, if it be Thy will to send me.’ If, however, we vacillate—if we shrink from the responsibility of deciding for our ourselves—we soon begin to persuade ourselves that the Call, which we are to look for, consists in something more than we have at present received; and so we linger till the flame begins to grow more dim, and the fire, which the Spirit of God had kindled in our hearts, at length dies out, and who can tell when it may again be kindled? Right, indeed it is, that we should beware of transitory impulses. But let us remember that these very impulses are often the knockings of the Spirit at the door of our hearts; if we hear the Call, and let Him in, we shall soon know whether it truly comes from Him alone. How often do we hear of and see the lamentable results of thus refusing to hear the voice of God witnessing in the heart! Many a Christian, in the first glowing sunshine of his spiritual life, listens, with a beating heart, to some earnest appeal for Missionaries. In the freshness of his zeal he resolves at once that he will obey the call; but as soon as the words of the speaker have died away, and he returns back to the ordinary occupations of daily life, he begins to question and doubt, and thinks he ought not to make up his mind at once on so important a subject—he will wait a little. Gradually the impression wears away, and his resolutions gradually crumble to dust, until, perhaps, he hears a fresh appeal, and is again stirred up; but

the effect this time is even more transient than before; and then, very often, he forms new home ties, and settles down in some sphere of usefulness, whence it would take almost a direct Call from heaven to remove him. And yet all the while he persuades himself that he is doing the work which his Master would have him do; whereas, in point of fact, he has been doing what was most pleasant to himself. It is impossible to read the memoir of Henry Fox, and not to feel how nearly he was losing the privilege of being called to the office of a Christian Missionary, by his delay in forming a final decision. Does it not seem as if his path would have been smoothed and simplified if he had yielded at once to the convictions which God's Spirit had wrought in his heart, and resolved that he would, in God's strength, dedicate himself to the work, should He be pleased to employ him in it?

EACH MINISTER AND CANDIDATE SHOULD WEIGH WELL THE QUESTION.

"Let each Minister, then, and especially each one who is preparing to enter upon that sacred office, and as yet unfettered by strong home ties, weigh well in his own heart this solemn question. Whenever he feels his spirit stirred within him by an appeal for more Missionary laborers, such as are now ringing in our ears from day to day, and a voice within him says, 'Why should not *I* go?' let him pray earnestly for strength that he may be enabled to resign his will entirely into God's hand. When he has done this, he may rest assured that his future path will be made straight and plain; if it be not God's will that he should go forth, his way will be hedged up with thorns; and, in any case, he will reap the rich reward of having had granted him a *willing mind*, while his love for the Mission cause will be quickened and deepened a thousand-fold, even should he be prevented by providential hindrances from engaging personally in it.

THE MISSIONARY REALIZES PRECIOUS SPIRITUAL BLESSINGS.

"Nor are we to forget, that as, in the words of the Apostle, 'Godliness hath the promise of the life *that now is*, as well as of that which is to come,' so we ever find that those who engage in Missionary work realize in it many special and most precious spiritual blessings. This is the experience of every true-hearted Missionary, and through it he is enabled to rejoice, even in the midst of discouragements and difficulties, knowing that it is the Lord's work, and that He will prosper it in His own time. And is this no inducement to engage in such a work? If the blessings and privileges that it brings with it were but more fully realized, surely there would not be such sad coldness on the part of those who profess to love the Lord, to devote themselves to His service. We give to God our feeble and unworthy offering, and He returns the gift a thousand-fold into our own bosoms, causing our peace to flow as a river while we still thread the thorny path of life, and granting us the blessed assurance of eternal glory in the life to come. Do we find Missionaries, even those who have spent their lives and sacrificed their health in the work, repenting the choice they made? Never! Cast down they may be—desolate and saddened at times they may be—through outward discouragements and inward trials; but their faith and trust remain ever firm and unwavering, and their language is always the same as that of Henry Fox on his dying pillow; who, when asked whether he regretted having given his life to Missionary work in India, replied: 'No—*never!* If I had to live over again, I would do just the same.'

"And even if the Missionary's life be in some cases a life of trial, shall science,

and commerce, and fame have their willing votaries, and yet the disciples of the Crucified refuse to suffer for Him?

"Have we forgotten that 'we fill up that which is behind of the sufferings of Christ in our flesh for His body, the Church;' and that, as with the Master, so with the disciples, it is in suffering we chiefly manifest His glory, and advance His kingdom? Who would not then suffer for Christ, especially when the promise is that we shall reign with Him also?"

"Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, *for my name's sake,*' said Jesus, 'shall receive an hundred-fold, and shall inherit everlasting life.'

"They that be wise shall shine as the brightness of the firmament; and *they that turn many to righteousness* as the stars for ever and ever."

THE BIBLE IN THREE LANGUAGES OF CHINA.

In most of the southern provinces of China, including the one in which Shanghai is, there are three separate and distinct languages in constant use among the people. These are the *Wang Li*, or "Literary Language;" the *Kwan Hwa*, or "Mandarin Language;" and the *Tu Bah*, or "Colloquial of the Province." Though these three languages are in constant use in every city of the same province, yet they are so separate and distinct that it is necessary to translate the Bible and prepare a Christian literature in each of them.

The *Wang Li*, or Literary Language, is, to all intents and purposes, a dead language; in fact, it never was a living language; it never was the mother tongue of any portion of the Chinese people. It is too monosyllabic, terse, and inflexible to be used in conversation or public addresses. It is a language addressed to the eye rather than to the ear. If read aloud, nobody beside the reader can understand any thing. And yet in it the Chinese write most of their books, and pamphlets, and letters. It contains a literature which, in point of bulk, cannot be surpassed by any other in the world. It contains the earliest records of the nation, and incloses the greater part of all which this singular people have thought for four thousand years. It is the language in which Confucius, Mencius, and Chu Hi wrote, and on which the *literati* of China dote, and it was therefore necessary that the Bible should be translated into it, notwithstanding that it is the most cumbersome and indefinite vehicle of thought ever devised, and contains a greater number of what Bishop Boone called "*idiotisms*" than any other language. For it should be remembered that the literary class in every one of the sixteen provinces of China, and also in Japan, Corea, Manchuria, Mongolia, Thibet, and Cochin China, understand books in this language, *when read personally*.

In each one of these countries, and in each of the provinces of China, a different sound is given to the characters, but the meaning is the same; just as the Arabic numerals are understood the same, though sounded differently all over Europe.

TRANSLATIONS OF THE BIBLE INTO THE "LITERARY LANGUAGE."

The first translation of the Bible into this language was made by the Rev. Dr. Morrison, but, like almost all first translations, it was found to be imperfect. Subsequent translations, by the Rev. Mr. Gutzlaff and the Rev. Dr. Medhurst, were also

found to be inaccurate and unidiomatic; and in the year 1847, it was resolved to appoint a Committee to re-translate the whole Bible, and make, if possible, a standard version. The Committee consisted of the best Chinese scholar from each of the Protestant Missions in China. As our readers are aware, Bishop Boone was a member of this Committee, to serve on which he was eminently qualified, not only by his scholarly attainments in general, but also by his familiarity with this "Literary Language" of China, in particular. Drs. Medhurst and Stronach, the two English missionaries, soon withdrew from the Committee, because they advocated the term *Shangti* for God, to which the others could by no means consent, as they believed the term to be nearly equivalent to the word *Jupiter* among the Latins, and *Zeus* among the Greeks! No one more strenuously, or so ably opposed the views of the seceders as Bishop Boone, and no one continued more to deplore the existence of a rival, and what he believed to be an unsound version, than he did. After a year or two, the Rev. Mr. Lowrie, another member of the Committee, was murdered, off the coast of China, by pirates; and then Bishop Boone's health necessitated his abstaining from active labors of translation, and the concluding part of the work devolved upon the Rev. Dr. Bridgman and the Rev. Mr. Culbertson. As both these missionaries resided near to Bishop Boone, he continued to give them his aid and counsel until the work was completed, about two years since; which aid and counsel, as Dr. S. Wells Williams says, "were fully appreciated by them." This is now, and is destined to be for a long time to come, the standard version of the "Word of God" in the ancient literary language of China to all those who accept the term *Shin* for God, and *Ling* for Spirit, and it is now being extensively printed and widely circulated among the educated Chinese.

THE MANDARIN LANGUAGE.

In the northern, and in one or two of the central provinces of China, there is but one spoken language, the *Kwan hwa*, or Mandarin Language. It is so called, because, in addition to its being the spoken language of *all* the people in the above-mentioned provinces, it is also the language used by Mandarins, and spoken in all the offices of Government throughout the whole empire. It is used, too, more or less, by merchants and literary men all over the empire, and therefore some persons call it the "General Colloquial Language of China." It is, however, very far from being the general colloquial in the southern and one or two of the middle provinces of China, each of which has a spoken language of its own, widely different from the Mandarin; which latter is understood, in these provinces, *only* by officials, the *literati*, and a portion of the merchants. Even these three classes of persons use the *Tu Bah*, or Language of the Province, in their intercourse with those who are not in the same position in society, or as learned as themselves; so that the general colloquial, the mother-tongue, the living language of each of these provinces, is its own peculiar language. Nearly as many persons are able to speak French among us, as are able in the southern provinces of China to speak Mandarin.

THE BIBLE IN THE LANGUAGES OF THE SOUTHERN PROVINCES.

It therefore became absolutely necessary for the missionaries at Canton to translate the Bible into the Kwantung language; those at Amoy, into the Fokien language; those at Ningpo, into the Chehkiang language; and those at Shanghai, into the Kiangsu language: these being the names of the provinces in which those cities

are situated. These languages differ as much from each other as do the languages of Western Europe, and each of them is spoken by from twenty to thirty millions of people. Though spoken, however, by such multitudes of people, the Chinese had never reduced them to writing, the missionaries being the first to do this. When the question first came up, *How* shall we reduce the sounds of these languages to writing? three different views were advocated. The American Baptist missionaries maintained that new, simple, and purely phonetic characters should be invented, and the complex and difficult characters used in the Literary Language of China, not brought at all into books in the Colloquial Languages. They accordingly went to work and formed such characters, and they have published books in them; which are, to a limited extent, useful.

The Church of England and the American Presbyterian missionaries advocated the use of English (Roman) letters for expressing the Chinese sounds, and the rejection of the native characters used in the Literary Language. Bishop Boone and the other missionaries of our own Church took a different course. They decided to prepare books in the Shanghai, (Kiangsu) Colloquial, both in the Roman letters *and in the native character*. The Romanized books would be useful to female missionaries who did not learn the native character, and the adult native converts who had never been to school could be taught to read the Scriptures in these simple Roman letters, when from their age it would be impossible to teach them to read books in their own native, complex, and numerous characters. In the Romanized books there are but twenty-six letters or characters to be learned; but to read the Bible in the native characters, several thousand different letters must be learned. Romanized Chinese books, and also those prepared in the new and simple characters invented by the Baptists, are useful, then, to these classes of persons, *but to no others*. They can be used *ONLY* by the few Chinese who have been under the instruction of the missionaries, while to the myriads of natives in each province who have been only to native schools, and can read books only in the native characters, they are perfectly useless. And shall not these myriads have the Bible in their mother-tongue, and written in letters with which they are familiar? It seems amazing that men of intelligence should have said No to this question, and should have opposed Bishop Boone and the Rev. Mr. Keith in their laborious work of adapting the ancient but still extensively used characters to the modern spoken languages.

VIEWES OF THOSE WHO OPPOSED BISHOP BOONE.

Some of the missionaries wished to see the ancient character confined to books in the ancient or dead language; and they expressed the hope that *all* the Chinese would yet be educated sufficiently to read books in that language, and that therefore the living languages of these provinces need not be reduced to writing. Other missionaries, on the contrary, had such a dislike to the native character, that they hoped eventually to see it driven from use entirely, either by the new characters invented by the Baptists, or by the Roman letters—which was a hope equally unfounded. Bishop Boone and Mr. Keith avoided both these extremes, and adapted the characters of the monosyllabic Literary Language to the polysyllabic spoken Language, and translated the New Testament, a portion of the Old Testament, the Prayer-Book, and various other books into the Shanghai, (Kiangsu) Colloquial by means of these characters. They also prepared books in Romanized Chinese for those who could not use the above. Ours has been the only Mission in that province

to do this work, for the benefit of the thirty-six millions who live in it; but the missionaries of other Societies are now applying to our Mission for these useful and necessary books. And if the labors of Bishop Boone and the Rev. Mr. Keith in this department are now appreciated by but comparatively few of the Kiangsu Chinese, yet in the future, great multitudes of them will rise up and call them blessed, who, notwithstanding discouragement from others, devoted a great portion of their missionary life to giving them the Word of God in their mother-tongue, and in their native and much admired characters.

It remains for us to notice the translation of the Scriptures into the *Mandarin language*, which is now going on in Pekin, and the chief part of which has been devolved upon our missionary, the Rev. Mr. Schereschewsky. But our remarks upon this version must be deferred to another occasion, as this paper is already of undue length.

J. L.

AFRICA.

Letter from the Rev. C. C. Hoffman.

BOHLEN STATION, March 14th, 1865.

REV. AND DEAR BRO.: I have been enabled again to reach this station, notwithstanding the difficulties by the river and by the land. The river is still closed to all traders and colonists, and the people at Gitetabo were unwilling to let us pass; but with the aid of our catechist, Mr. Allison, we prevailed on them to allow us to go.

On Friday, the tenth, we stopped to preach at two towns, and reached our station at Tebo at a quarter past four o'clock. Mr. and Mrs. Kinckle were glad to welcome us. The school in charge of Mr. Haskins is a very small one—only six scholars, and two of them were absent. I was glad to find here, however, one young man, whose heart God seems to have touched, who has observed the Sabbath for many years, and whom I intend to baptize.

Early on Saturday morning, Mr. Kinckle and myself were out preaching in the towns, and returned to prayers, breakfast, and examination of the children. We then left for Nebo. Mr. Kinckle accompanied us part of the way. We preached at six towns, and reached this station a little before sundown.

Things are going on here as well as

can be expected. Those in charge seem faithful. Mr. and Mrs. Thornton have the general care of the station, and Edward Neufville of the school. There are eight scholars, who are docile and improving. Besides the usual service on Sunday, I administered the Holy Communion to twelve persons—a little flock in this great wilderness! One was an Egyptian, four were born in America, one was from Berribe, a hundred miles below us; others were from different parts of the beach, and two were born here. "But of Zion it shall be said, that this and that man was born in *her*."

On Monday morning, I baptized a very promising youth, by the name of Edward Collins. He is the son of a very influential chief in the neighborhood, and a lad of much promise.

March 17th.—I reached home, unexpected, yesterday. On arriving at Tebo, I found that my keys were missing, lost or left. I could get no bread or wine for the Communion, and had not a change of clothes, or even a blanket to rest on; every thing was locked up. I might have sent men back to Webo, but it would have taken them all night to go and return. I had a strong drawing toward home, and regarding the loss of my keys as providential, I determined to leave that night. After evening prayers, and the baptism of the interesting man before referred to,

(whom I named Samuel D. Denison,) we left for the Cape. Preached in two towns on the following morning, and reached home at quarter-past three o'clock. Here I found that Miss Scott had just arrived, letters and goods, by the Greyhound, awaiting me, and much business to be attended to.

Journal of the Rev. C. O. Hoffman.

(Continued.)

Reached Ba Pe at half-past ten. Accompanied the headman Nyâ to his house, which is filled with people. He had kindly provided warm water for our men to wash. Preached to a most attentive congregation. Kinckle followed. The headman said, as soon as we had finished: "Kinckle, you live far away, Payne must send a teacher here." He confesses the Tabo people are hard-headed, but, I believe, they, with others, will receive the truth. Left Ba Pe at forty-five minutes past one.

We have had a troublesome walk. Our guides, not wishing us to leave their country, took us at least three miles out of our way. We had to find our own way back, in part by the compass, and reached here with difficulty. The river is placid and lovely, not a ripple. Wild birds are singing, and parrots whistling and chattering. We are between two towns of Gitu, one half a mile below, and one a quarter of a mile above. We have called to some children on the bank of the latter to go to town and get some men to come with a canoe for us.

After leaving Ba Pe, in fifteen minutes we reached Yappuë, where we preached, and where they wanted us to remain; but it was a very small and dirty town, and we felt as if we had not done our day's work, and so went on.

A young girl and little child brought us a canoe, which was large enough for all of our party, and we crossed to Gitu and Weetu at five P.M. on the Cavalla, a small town of about one hundred people. I am surrounded, as usual, by women and children, who look at me with astonishment, as they have never seen a white man before. When I take off my hat, there is a shout of wonder. They salute Ta-to, their salutation to strangers.

Tuesday, January 30th.—Prayers at half-past five in a native hut. Left Weetu

at six. Arrived at Side at fifteen minutes past six. Met about forty people, to whom we spoke of the things pertaining to God's kingdom. I closed with prayer. So we passed on.

THE HEADMAN OF BEWÉ.

We returned almost to the town we had left, and then turned to the north and came to a little town, finely situated on the Cavalla, called Bewé. When we had finished speaking, the headman said we must pray for him. He said, he had prayed to God to save him, but we must beg God that they all might be saved. He and his people did not know God. David Morris is my interpreter to this tribe. He lived here when a child, and it is pleasant to see the meeting between him and some of his early friends. Kinckle spoke a few words, but they were unable to understand him. I told the old man I would pray for him and his people, and he knelt, and he told all the people in town they must kneel.

Left at eight and took a canoe on the Cavalla to Gipo-deba. Three little boys go with us down the bank, and one runs back to get a seat for the canoe. And now again we are on this beautiful river. We are about ninety-five miles from the ocean. The river is about one hundred and fifty yards wide, perhaps two hundred. The banks are moderately high, from twenty to thirty feet. The river is unusually low, and in some places the rocks are visible, and are pleasing features in the lovely landscape. O God! how glorious art thou in thy works: in wisdom hast thou made them all! Now we pass a beautiful island, and see some women on the opposite bank, having crossed from the town whither we are going. The women are calling to their friends in the bush that a "Ru po" (white man) is coming. People are standing on the rocky landing to receive us. Our canoe has struck a rock, and we have difficulty to get off. We succeeded, and land at half-past eight A.M. The town is small, the people attentive. The old man's son, Quia, has arrived, and has gracefully put his hands on the shoulders of us all, and then took our hands in both of his and saluted us with "ta to." Now he sits and listens to our word, and promises to tell the people who are absent in the bush.

OFFERINGS TO DEMONS.

We returned at a quarter of ten. I am seated in the house the people have made

for the devil. Here they bring a portion of the liver of all animals killed, and, mixed with rice and palm oil, it is placed in this house. The ants, the dogs and ducks devour it. The doctor tells them, the devils devour them by the animals. They only sacrifice fowls, goats, and bullocks. Every month they sacrifice (generally) a fowl, with cooked rice; and offer it to the devil at the new moon.

Left at noon, for the large town of Gitu Yubwi, where we arrived at fifteen minutes past two, after a very hard walk in the pouring rain, through woods and bushes. The path was flooded and the streams full. We missed our road and had to return a mile through the storm.

We staid in this town about a half an hour, having spoken to the people the word of God. We were very wet, and started for Webo town by a most difficult and intricate path through the woods. It was pouring with rain nearly the whole time, and we were three hours on the way. Our gracious Father directed and brought us safe to Sucree debar, (Cassada Hill.) A large town being near, we only stopped a few moments, and to ten of the people about us spake the word and passed on. Crossed the Gi river to Dublo, which we reached about six p.m., wet and fatigued. In the course of two hours fowls and rice were cooked for us, after which, at my request, the headman assembled the people, and we had a very interesting time around the fire, outside of the house. The people have promised two boys for school. We were shown a (nice!) house, and after prayer and praise to our gracious Father, lay down to take sweet sleep.

Wednesday, February 1st.—We have risen in health, had our prayers, taken a mug of coffee and a mouldy sour biscuit, and are ready to start. The people crowd the hut and are talking about the two boys. I doubt if they go.

INCIDENTS AT EBA.

A beautiful walk of an hour brought us to Surik, the men of the town we met on the road going to their farms. We soon gathered a crowd of women and a few men, to whom we had grace to speak, while they attentively listened. We left soon, and after a walk of three quarters of an hour reached Ebâ, a small, new town built by a man named Plega, a man who came to visit Cavalla about twelve years ago, when I gave him a little present, and a note stating the fact. Six years ago he

again visited me on the beach, and I gave him another note; both of these he showed me. He wants me to stay in his town, but being desirous of reaching the station to-night, I decline. He has dashed me a large fowl, and we wait for breakfast. I find here one of our school-boys, Edward Collins, and a Christian woman, Anna Brownell. She is here for her health. Collins returns to school with us. We have taken our breakfast and enjoyed it. While it was preparing, I went to the woods with Edward Collins and got a couple of the celebrated Wātu or Cola nuts, which the natives eat in the morning with pepper and salt. Preached the word, and God blessed us. Stopped at Guora. Met the headman, Mène, and about thirty women. An hour brought us to Tede, a fine town on a high hill, from which we can see Nitea. Here the people gathered, and here we sowed the seed of life among fifty or sixty of them. Our course has been south-west. We hastened on, and about three o'clock reached the station in health and peace. Met the family at evening prayers. Thursday was a rest day.

THE JOURNEY HOMEWARD.

Friday, February 3d.—Left the station at a quarter before nine o'clock on our homeward route. A number of school-boys, with Mr. Thornton, accompanied us over the hill of Niti Lu. When we reached the bottom of the hill, we stood and offered prayer for them and for ourselves; so they returned, and we passed on. At two o'clock, after steadily walking, with the exception of fifteen minutes, arrived at the first town of Biao. At half-past three reached Nao. While waiting under a tree for some of the party behind, a crowd of women left the town, and gathered round us, to whom we spoke the word. We waited here an hour for some of our men, but they failing to come, we left on our way to Tatte, which we reached at a quarter before six. We had had no meal all day, and were glad that our journey was ended. After our supper, we preached to the people. The next morning we started before sunrise. We expected to have taken our breakfast at Beulah with Mr. Minor, but he was absent at the Cape, and our breakfast was not ready. We kept off till eleven, when we met some women going to their farms. Of them we got a little rice, and sat down by the wayside to eat it, while most of the men went on to the town, at Plebo.

We followed, and remained in town about an hour. We found they were suffering from small-pox, and there were fifteen or twenty cases. We did not know this till we were eating our breakfast. We did not delay, and left at a quarter of one o'clock, hoping to reach the Cape before night. Met Mr. Minor on the road, and warned him not to go to Plebo; also a colonist who was going there to trade. It was three when we arrived at Lorebe. We rested a little outside of the town, and then kept on. My fatigue became great, my feet were blistered, and I felt fever coming on. We passed the farms of the natives. We met Eastburn, one of our Christian villagers. He kindly helped me, and carried me on his shoulders for half a mile. It was about eight o'clock when we reached home. All of us were fagged out. A bath and food and home comforts refreshed me, and the Lord strengthened me the next day for my duties.

Letter from the Rev. Thomas Burrows.
CAPE PALMAS, W. A., March 14th, 1865.

REV. AND DEAR BROTHER: Just seven months ago to-day I arrived at this place. I gratefully record my sense of God's preserving grace which has kept me during that time.

I am also thankful to be able to say that on the fifteenth of February, Miss Bart and myself were married by Rev. C. C. Hoffman in St. Mark's Church, at this place.

We have passed safely through our first attack of African fever, and bid fair to stand this climate well.

Mrs. Burrows has charge of the Orphan Asylum School. I preach at St. Mark's and St. James' Churches on alternate Sundays, and assist in the other duties of the Mission as opportunity offers. I endeavor to visit the native towns and Kroo houses as often as possible. For seven months I have had a night school for Kroo and Congo boys. The attendance has been variable, from ten to thirty-one. I am persuaded this is not a useless task. Although at times Africa makes itself felt in the foreign constitution, and often feeling

almost unable to move from extreme languor, yet I have always enjoyed meeting these poor, ignorant boys for an hour at night.

Our work is great, but alas! it is now as it was in the days of our blessed Master—although eighteen hundred years have elapsed—eighteen hundred of Gospel light and blessings. "The harvest truly is plenteous, but the laborers are few." Who is there among the multitude of Christ's professing people in America, ready to say, "Here I am, send me"?

March 16th.—The Greyhound anchored off here this morning. I had the pleasure of meeting Miss Scott on board, and accompanying her to the Asylum.

We are rejoiced that another laborer has come to our Mission. May her life be precious in the sight of the Lord. Our great desire is to work for Christ here. I assure you we often feel the need of the strength which we derive from an unshaken belief of being in the path of duty in coming to this land. My dear wife and myself have this confidence.

Letter from Miss Scott.

MISS MARGARETTA SCOTT, whose departure for Africa was mentioned in our February number, arrived at Cape Palmas on the sixteenth of March. On the seventeenth, she wrote the following letter:

Our Heavenly Father has conducted me in safety to my destination. He has preserved me from the dangers of the sea, and granted me my heart's desire, that for which I have hoped and prayed—a place among the laborers in this land of darkness. My heart overflows with gratitude for this token of His goodness.

We anchored off Cape Palmas yesterday about ten A.M. Mr. Burrows went off to meet me, but I did not come on shore until after dinner. Mr. Hoffman, they told me, had gone into the "bush," and would not return until Saturday. I felt rather disappointed at not meeting him. We were scarcely seated when one

of the girls called Mrs. H. from the parlor. She returned shortly with Mr. Hoffman. Having lost his keys, he was obliged to return. "A merciful Providence," he said, "brought him back thus early."

Our voyage, thank God, was a prosperous one. The first two weeks were quite rough, but after that the weather was very pleasant.

We reached Monrovia on the twenty-fifth of February, just forty days out from New-York. I attended service there the next day, (Sunday;) also on Ash Wednesday.

We sailed, much to my regret, on the morning of the first Sunday in March. We were off Bassa two days, and Friday last noon found our bark at Sinoe. Saturday and Sunday I spent at Mr. Wilcox's, visiting a native town with him both days. On the first day, they were much delighted with my hair, which I let down for their inspection. With Mr. W. I was much pleased. He seems to be an earnest worker for Christ, a true missionary.

I long to be at work, but shall not be able to go to Cavalla before next week. I am delighted with African scenery. Truly "every prospect pleases, and only man is vile." I hope to be able to visit some of the adjoining stations ere I go to my home. I shall be so happy, so very happy, when able to tell the natives of Jesus in their native tongue. May I be aided in acquiring the language! I am so glad that my arrival here happens to fall in Lent, the season in which dear friends at home assemble more frequently in the sanctuary, and many are found more frequently in their closets, and it is pleasant to feel that many will not forget the absent one, where she most loves to be remembered. Surely "all things work together for good."

We had a real African shower last night. The rain poured in torrents, finding its way through the roof of my apartment, in spite of the new roofing.

At Bassa, I encountered the "*drivers*." Mrs. Yates passed over them, and left them in commotion, and me behind. A krooman, who had been following us in our walk, says, "Mammy, me fix him," and without further ceremony, picked me up in his arms, and ran. So I escaped without getting bitten by them.

CHINA

Letter from Miss Conover.

MISS JEANNETTE R. CONOVER left New-York in January last, on her return to the Mission at Shanghai. Owing to the vessel in which she took passage having sprung a leak, the captain put into Rio Janeiro for repairs. From that city Miss Conover sends us the following letter, which is dated March 20th:

You will be surprised to receive a letter from me from this place, and will wonder why we have deviated so much from the usual track of vessels bound to China. It is the purpose of this letter to tell you how it has so happened. We encountered a succession of very heavy gales during the first ten days on our coast, during which the ship strained so badly that it caused a leak. All hands were kept at the pumps, the passengers frequently taking their turns with the crew. Notwithstanding their united exertions, it was with difficulty that the ship was kept free. During this heavy weather, we had a whole suit of sails blown away one after another. Every seaswept over the main deck, and the cabin too and our staterooms were very wet. After the storm subsided and the sea became calm again, we found, to our great relief, that the leak, though an extensive one, was above the water-line, and that nothing was to be feared in good weather. Our captain at once decided that it would not be safe to venture around the Cape in our present condition, and steered for Rio, then more than two thousand miles distant. At the end of our first fortnight,

we were in pleasant weather; passed through the north-east and south-east trades without a storm, and now I record, with a thankful heart, our safe arrival at this place on our fifty-fourth day from New-York. We expect to be recalced and thoroughly repaired, get new sails, and then proceed on our journey. The ship sails very slowly, but in many other respects is a most comfortable vessel. I like my stateroom, and we are not troubled with rats or roaches—the pests of almost all ships which have been in the East-India trade. We have a most kind and attentive captain, a good cook, and an excellent steward; and being in the enjoyment of perfect health, the time passes very pleasantly. I give instruction in Chinese to two of the passengers, and thus I hope that part of the time is spent profitably.

We came to anchor at nine o'clock on Saturday, the eighteenth, just inside of the famous Sugar-Loaf Mountain, which stands like a sentinel on the left of the entrance to the harbor. The scene which met our eyes as we approached the city was the most beautiful that you can imagine. The lights of the city stretched for several miles at regular intervals, looking like a vast amphitheatre, with lights in the lower row of windows. Then there were red and green lights from the ships at anchor, and far up the mountain-sides bright lights gleamed from monastery, convent, and dwelling-house. In the morning, another scene, and one still more beautiful, was spread before us. A long range of high mountains may be seen in the distance, while nearer the coast a range of lower hills form the background to the city, which is built on hills. Most of the houses are near the water's edge, but all over the hill-sides are dotted the white limestone houses. I have not yet been ashore, so that I can only speak of the appearance from our anchorage. It is now the autumn in this southern hemisphere, but there is no-

thing to remind one of that season at home. Here the hills are always green, and all nature rejoices. Every prospect pleases, but a gross moral darkness covers the land, as with a funeral pall. From the report brought back by those of our company who went ashore yesterday, there seems to be little or no observance of the Sabbath, except as a day of feasting and merry-making.

We have just had a visit from Rev. Mr. Blackford, of the Presbyterian Mission. He is just now on a visit in Rio, having exchanged with Mr. Simonton, who has gone to San Paulo for a change of air. Mr. B. brought with him a Mr. Baldwin, whose house is headquarters for Americans visiting Rio, and from him we have received a kind invitation to make his house our home as long as we remain in port. He and Mr. Blackford will take us about to see all the interesting places in the city and vicinity.

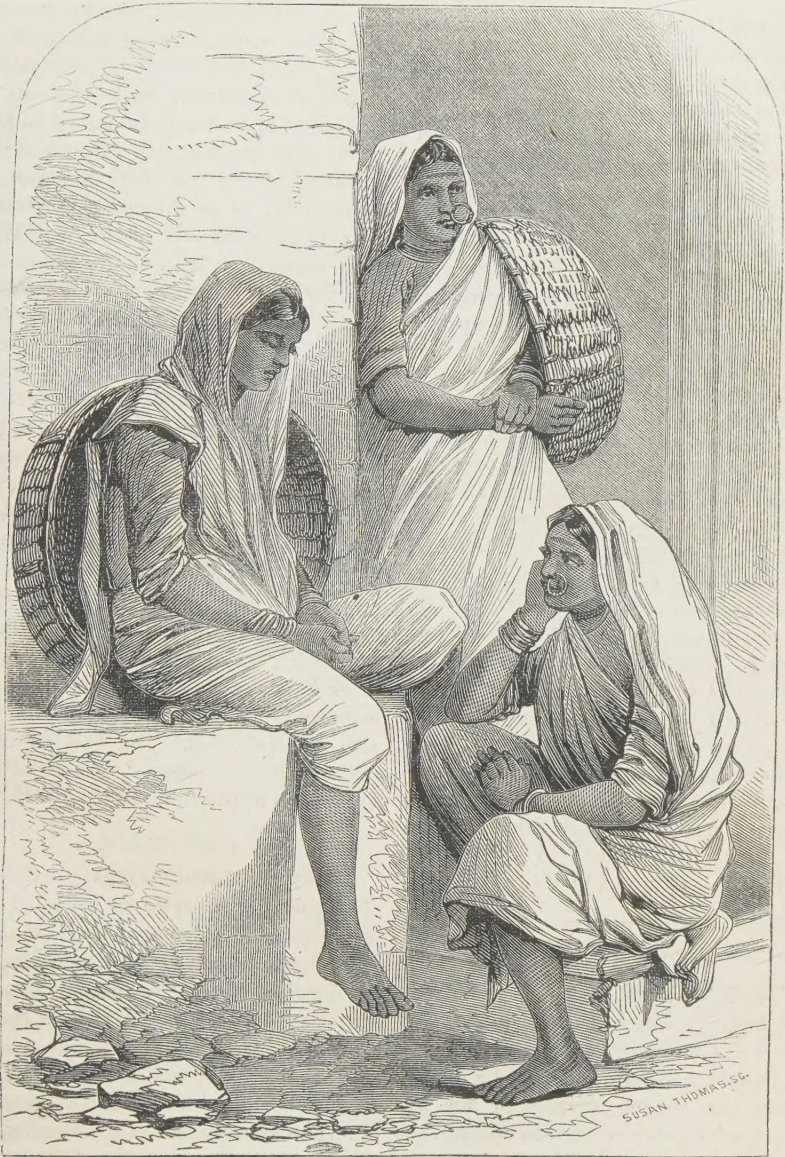
I send this by the barque Agnes, which leaves for Baltimore to-morrow.

'It is uncertain how long we shall be detained here, but are led to believe that it will be at least two weeks. I must now close my letter, as it is time to send it ashore.

MISCELLANEOUS.

Hindoo Women.

ALTHOUGH, within the boundaries of so vast an empire as that of Hindostan, there is a great diversity in the appearance as well as in the manners and customs of the people, the natives of the northernmost part of the peninsula, for instance, being fairer, better formed, and more energetic than those in the south, who are in general of small stature, darker, effeminate, and cunning; and although there is likewise a great variety in the occupation of the various classes, yet throughout the whole empire the life of the Hindoo women of the lower class, such as those represented in our engraving, presents everywhere the same monotonous aspect.



HINDOO WOMEN.

Theirs is a life of constant drudgery, of toil uncheered by the light of intellect, unsolaced by the comfort of Gospel truth. They have no social position, no education. Their hopes, their fears, their occupation and influence, are bounded by

the walls of their miserable huts, which, consisting seldom of more than two small rooms, formed of stones and mud, rudely thrown together, protected from the heat of the sun and the deluge of tropical showers by a simple roof made of jungle-

sticks and leaves, and usually without any garden-fence about them, present a striking contrast to the tastefully finished mansions of their wealthy countrymen. But, poor as the exterior of a Hindoo hut is, its interior wears not a more cheering aspect. A handful of rushes for a carpet covers a part of the mud floor, a few earthen vessels for water or purposes of cooking, a bamboo stool, a rush-mat rolled up in one corner, which at night performs the office of a bed—these make up the household goods.

Our engraving represents some Mahratta women clad in the native dress of long white cloth. There are, of course, classes superior to the above, scattered over the land, whose wives and daughters dwell in distinct apartments, whose sleeping cotton mat is a little more showy, whose waist-cloth is whiter and more copious, whose drinking-vessels, instead of being earthen, are of brass, and who dine off real plates of clay. But even under these more advantageous circumstances Hindoo women are usually without education. It is, however, a cause of thankfulness, that, under various influences, the prejudice against female education is beginning to give way. Thousands of girls are now being educated in Mission schools, and in those which have been established by the Government.

ENGLAND.

Two English ladies, (Miss Irby and Miss Mackenzie,) whose travels in the East are well known to the British public, are endeavoring to raise in England a fund of £500 per annum, guaranteed for five years, which they propose to apply in the Slavonic provinces to the foundation of a good school for training female teachers, and to helping existing schools. Their school would be established at Saraievo, the capital of Bosnia, a town of sixty thousand inhabitants, the station of a Turkish vizier, and of European consuls. The scholars would be instructed in read-

ing, writing, arithmetic, history, geography, plain work, cooking, and care of health; and the teachers, cultivating friendly relations with the local clergy of the Orthodox Eastern Church, would aim chiefly at giving the girls a sound, useful education, based on the doctrines of Christianity, so as gradually to elevate their intellectual and social condition. With these objects in view, an Association for the Promotion of Education among the Slavonic Christians of Turkey in Europe is now in process of formation.

FRANCE.

The Prince Louis Lucien Napoleon Bonaparte has been engaged in superintending the translation of the Bible into the French Basque language by Captain J. Duvoisin, who has been nominated member of the Legion of Honor. It cost the Captain six years of close labor. The Euskara language is thus fixed in its orthography, which fixing alone has been a work of years. The same gentlemen are engaged in making a Spanish Basque version, or Gupuscoa. The various other dialects already possess versions of several books of the Bible lately edited.

GERMANY.

Gossner's Mission amongst the Coles of India, which seems to be attended with extraordinary success, is awakening renewed interest in Germany. Since the publication of the Bishop of Calcutta's letter and appeal, Dr. Prochnow has received many remarkable proofs of interest. Amongst others, the daughter of a former opponent sent him a considerable sum; in another case, a stonemason, who lives a long distance from Berlin, felt moved in a peculiar way to do the same thing.

TURKEY.

The Rev. H. Jessup writes from Beyrout: "Two Mohammedans have become Christians in Damascus, and one of them has been brought to Beyrout in chains,

and is now confined in the barracks here, exposed to insult and suffering. Chains are on his neck, and he will probably be speedily put out of the way. No one is allowed to see him. It reminds one of the old days of Pagan Rome in her persecution and hatred of Christians. These cases of converted Moslems are multiplying all over the East. There are forty in one part of this empire inquiring in secret."

INDIA.

The last annual examination of the Free Church Institution, or College, at Calcutta, was presided over by Sir John Lawrence, the Governor-General. It is said to be the first occasion of the kind on which an Indian Viceroy was the chairman. Upward of a thousand youths were in daily attendance during the year. Of these more than four hundred of the older pupils assembled in the great hall, with many distinguished visitors, for the distribution of prizes. In the course of his speech, his Excellency observed that the natives of Calcutta owed a deep debt of gratitude to that great and good man, Dr. Duff, who had given them so magnificent an educational institution.

AUSTRALIA.

The Moravian Brethren, as is well known, undertook a work which to others seemed hopeless—the evangelization of the native population of Australia. The beneficial effects of their labors are already becoming apparent. A correspond-

ent writes: "So deeply debased were the aboriginal inhabitants of Victoria, that the apprehension that all endeavors to benefit them would prove vain, was scarcely inexcusable. And yet, what hath God wrought? Ebenezer is rapidly assuming the aspect of a neat, well-ordered Christian village; one after another, young pairs of the natives are solemnly united in holy matrimony, and exhibit to their wondering fellow-countrymen the strange spectacle of domestic happiness. Those who are baptized lead a quiet and peaceable life, and walk as becometh the Gospel; and lastly—and the fact is by no means the least striking—those who have embraced the truth are animated by an earnest desire to convey it to their fellow-countrymen. Nor are these pleasing features confined to the older station. Similar indications appear also at Ramahyuck. There we find a native, himself a very beginner in divine things, preaching Christ with such power to a poor dying man, that the latter, with but comparatively little instruction from the missionary, loses all fear of death, and passes hence, trusting in the Lamb of God. The Christian people of Victoria are better able to appreciate facts like these correctly than we. Hence it is no wonder that there are calls for (Moravian) missionaries in various directions. It is well known that four of the brethren sailed for Melbourne some months ago, and have probably reached that port by this time. Their ultimate destination is the interior of the colony."

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 15th to May 10th, 1865.

Maine.		
<i>Bangor</i> —St. John's,.....	\$35 00	
New-Hampshire.		
<i>Manchester</i> —Grace, Easter Collection, \$20 00		
<i>Wakefield</i> —Youth's Miss. Society, for ed. of Samuel Simpson, Africa,....	10 00	30 00
Vermont.		
<i>Enosburgh</i> —Christ, \$,.....	4 50	
<i>Hydeville</i> —St. James',.....	2 95	
<i>West-Rutland</i> —Grace,.....	3 25	10 70

Massachusetts.		
<i>Boston</i> —St. Paul's, Easter Collection, ..	\$600 00	
Trinity, Mrs. Scriggins, per Am. Ch. Miss. Soc.,.....	40 00	
<i>Brookline</i> —St. Paul's S. S., for ed. of a child in Af.,.....	100 00	
<i>Danvers</i> —Calvary S. S., for Africa,...	18 85	
<i>Jamaica Plains</i> —St. John's,	50 00	
<i>Lawrence</i> —Grace, S. S., for support of Lilius L. K. Spalding, Africa,...	25 00	
<i>Quincy</i> —Christ,..... ?.....	20 00	

<i>Salem</i> —W. S. Goodhue,.....	\$87 30	
<i>South-Boston</i> —St. Matthew's, Easter Offering,.....	38 00	
<i>Taunton</i> —St. Thomas' S. S., Lenten Offering, from a member, for Af.,...	60	\$929 75

Rhode Island.

<i>Pawtucket</i> —St. Paul's S. S., for Af., \$5.50; Gen'l, \$1.50,.....	7 00	
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Connecticut.

<i>Danbury</i> —St. James',.....	8 00	
<i>Hartford</i> —Christ, savings of a small family from desserts, street car fare, and shaving, during Lent,.....	27 00	
<i>Middletown</i> —Holy Trinity, Easter Offering, from the little children in Miss Steven's School,.....	1 50	
<i>Norwalk</i> —St. Paul's, an offering made in behalf of a mother,.....	6 55	
<i>Southport</i> —Trinity, Easter Offering,.....	5 00	
<i>Watertown</i> —Christ S. S., Easter Offering, for Af.,.....	5 00	
<i>Westport</i> —Holy Trinity,.....	18 09	
<i>Windsor</i> —St. Gabriel's S. S., Easter Offering,.....	8 53	74 67

New-York.

<i>Albany</i> —Grace,.....	12 02	
<i>Bay Ridge</i> —Christ, five-cent coll.,...	18 00	
<i>Brooklyn</i> —Christ S. S., for Afr. and China, per Am. Ch. Miss. Soc.,.....	54 85	
Holy Trinity,.....	100 00	
St. Ann's Infant S. S., for ed. of Samuel Simpson, Af.,.....	20 00	
St. Andrew's,.....	11 70	
St. John's,.....	50 85	
St. Peter's,.....	150 00	
<i>Delhi</i> —St. John's,.....	19 00	
<i>Hudson</i> —Christ S. S., Miss F.'s class,.....	8 30	
<i>Plattsburgh</i> —Trinity, Easter Offering,.....	34 00	
<i>Pottsdam</i> —Miss L. A. Partridge,.....	10 00	
<i>Ravenswood</i> —St. Thomas', five-cent. coll.,.....	8 50	
<i>New-York</i> —St. Luke's Hospital, for St. Mark's Hospital, Africa,.....	150 50	
S. O. Hoffman, for Hoffman Station, Africa,.....	10 00	
Mrs. Trowbridge, for sup. of a child in Africa, \$20; Africa, Gen'l, \$8; Mr. Trowbridge, \$77,.....	100 00	
<i>Walton</i> —Christ S. S., Easter Offering, for China,.....	5 25	
<i>Yonkers</i> —St. Paul's, five-cent coll.,...	25 70	778 17

Western New-York.

<i>Buffalo</i> —St. Luke's,.....	6 60	
Trinity, for Africa, \$18.50; Gen'l, \$9.50,.....	23 00	
<i>Geneva</i> —St. John's Chapel, for Af.,...	10 00	
<i>Mount Morris</i> —St. John's,.....	10 00	
<i>Oxford</i> —Misses Van Wageningen, for ed. of Wm. H. De Lancey, Africa,.....	20 00	
<i>Palmyra</i> —Zion,.....	7 10	81 70

New-Jersey.

<i>Paterson</i> —St. Paul's, five-cent coll.,...	16 75	
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Pennsylvania.

<i>Carbondale</i> —Trinity,.....	50 00	
<i>Germantown</i> —Christ, five-cent coll.,	161 00	
<i>Great Valley</i> —St. Peter's, for Africa,.....	12 40	
<i>Lancaster</i> —St. James', five-cent coll., \$20.50; Miss Ellen Bowman, \$25,.....	45 50	
<i>Montrose</i> —St. Paul's S. S.,.....	17 00	
<i>Philadelphia</i> —Ascension S. S., for Cape Palmas Orphan Asylum,.....	8 00	
Christ,.....	150 00	
Epiphany, for Bp. Payne, Africa, \$750; China, \$100,.....	850 00	
St. Matthew's, five-cent coll.,.....	46 00	
St. Peter's,.....	10 00	
St. Philip's, Ladies' Foreign Miss. Soc., for Africa,.....	10 00	
George E. Hoffman, for <i>Cavalita Messenger</i> ,.....	5 00	
Southwark,.....	10 00	

<i>Pottsville</i> ,.....	\$3 00	
<i>Wilkesbarre</i> —St. Stephen's S. S., \$200; five-cent coll., \$64.15,.....	264 15	
<i>Woodcock</i> —N. S. Swift,.....	1 00	\$1583 05

Delaware.

<i>Christiana Hand</i> —Christ, five-cent coll.,.....	77 12	
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Maryland.

<i>Aquasco</i> —Miss A. W. G. Compton,...	1 00	
<i>Baltimore</i> —Emmanuel S. S. Miss. Association, for Af., \$184; Colored School, \$22; Japan, \$183; China, \$133,.....	422 00	
Grace,.....	405 00	
Mount Calvary Ch.,.....	20 00	
St. Peter's, five-cent coll.,.....	126 86	
<i>Easton</i> —Christ, \$10; five-cent coll., \$10,.....	20 00	
<i>Prince Geo. Co.</i> —St. Matthew's Par., five-cent coll.,.....	10 00	1004 86

Virginia.

<i>Alexandria</i> —Family Missionary Box Offerings,.....	8 75	
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Ohio.

<i>Appleville</i> —Mr. Fred. Spieth,.....	20 00	
<i>Cleveland</i> —St. John's, \$8.91; S. S., for China, \$10.09,.....	19 00	
St. Paul's, \$24.25; "S." an Easter Offering, for sup. of John Rogers, Af.,.....	49 25	
St. Paul's, (German),.....	25 00	
<i>Clifton</i> —Calvary S. S.,.....	170 39	
<i>Cross Creek</i> —St. James', Easter Coll.,.....	10 00	
<i>Gambier</i> —Harcourt Par., for Africa, \$36.35; five-cent coll., \$270; Bp. Bedell, \$50; S. S. of Christ Chapel at the Quarry, \$20,.....	426 35	
<i>Massillon</i> —St. Timothy's, five-cent coll.,.....	32 55	
<i>Youngstown</i> —St. John's, \$15.77; a memorial of grateful love, \$40; S. S., \$41.23,.....	97 00	849 54

Indiana.

<i>Madison</i> —Christ,.....	15 00	
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Illinois.

<i>Chicago</i> —Christ, per Am. Ch. Miss. Soc.,.....	23 00	
<i>Lockport</i> —Rev. Samuel Cowell, per Am. Ch. Miss. Soc.,.....	5 00	
<i>Mound City</i> —Mrs. S. J. Kelsey, \$5; five-cent coll., \$5,.....	10 00	
<i>Ottawa</i> —Christ,.....	25 00	
<i>Rockford</i> —Emmanuel, five-cent coll.,.....	25 00	
<i>Rock Island</i> —Trinity, \$8; S. S., \$2,.....	10 00	98 00

Michigan.

<i>Ann Arbor</i> —St. Andrew's S. S., Children's Lenten savings, for Af. and China,.....	30	
<i>Grand Rapids</i> —St. Mark's S. S., five-cent coll., \$12.50; for Afr., \$10.04,.....	22 54	
<i>Marshall</i> —Trinity, five-cent coll.,.....	25 00	
<i>Port Huron</i> —Grace, five-cent coll.,...	21 65	69 49

Wisconsin.

<i>Beloit</i> —S. M., \$,.....	5 00	
<i>Milwaukee</i> —St. Paul's, five-cent coll.,.....	23 50	33 50

Minnesota.

<i>St. Anthony</i> —Holy Trinity S. S.,.....	8 50	
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Iowa.

<i>Fayette</i> —A Thank Offering, per Am. Ch. Miss. Soc.,.....	8 00	
<i>Independence</i> —St. James' S. S., Easter Offering, for ed. in Africa, per Am. Ch. Miss. Soc.,.....	20 45	28 45

Total,.....\$5,730 00

Amount previously acknowledged,.....55,855 17

Total since October 1st, 1864,.....\$61,585 17